



Chaplain's Newsletter



Pine Rest Christian Hospital

Wm. L. Hiemstra, Th.M., Ph.D.
Editor

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GOD'S LOVE HELPS US

by

Robert J. Baker, M.D., Superintendent

When Religious Emphasis Week was in the planning stage, the idea was expressed that I could give a "State of the Hospital" address, with the feeling that this would be fitting at the beginning of the New Year. However, as the planning continued for Religious Emphasis Week, I became aware that information about the position and condition of Pine Rest Christian Hospital could better be given in other ways and at other times. I became more "tuned in" to the emotional and spiritual emphasis of the week rather than a business emphasis.

I want to relate some thoughts which have occurred to me - God's Love Helps People. How does God's Love Help People? Of course, we know that He has helped us by giving us His Son through whom we have salvation. By what other ways? We feel God's love through the caring and sharing that we receive from others and by caring for and sharing with others. He has chosen this way of demonstrating His love.

Through this past week in the many discussions which were held, I am sure that much of what we said was related to helping our clients or patients and how we can help them to feel God's love. This, of course, is very important. However, I would like to challenge you as employees to be selfish also - not individually selfish, but collectively selfish, so that a question which would automatically result is, "How can I help my fellow employees to feel God's love?" Therefore, we can interpret "God's Love Helps People" to mean God's Love Helps Us - employees of Pine Rest. This can best be demonstrated by caring for and sharing with others. In the hustle and bustle of our work to help those who come to us for care, we often forget about caring for each other.

How can we demonstrate our caring? Smile, going about our work showing we are glad to be alive and that we are glad to be where we are at Pine Rest. We can recognize other people when they are happy. Happiness shared is greater! We can also recognize when our colleagues are hurting. We can share in it to lighten their burden. We can strive to do the best we can do in order to make life easier for others.

On the devotional distributed for Tuesday, Jan. 2, Dr. Hiemstra had some directions for us: "Mend a quarrel - search out a forgotten friend - replace suspicion with trust - forgive an enemy - listen - apologize - examine your demands on others - express gratitude - speak your love, speak it again. Speak it once again. Speak it still once again. When this has been accomplished, we will be able to plainly see and feel God's love. Then the state of the hospital will be "Alive and Very Well" because each of us will be dedicated to doing our best to show God's love to everyone and we know "God's Love Helps People."

THE JOY OF THE SINNER AND THE GLOOM OF THE RIGHTEOUS

In Luke 15, the warm reception of the lost son by his waiting father, followed by the celebration which required the fatted calf, teaches us that joy follows repentance. The love and acceptance between the father and son after his return is refreshing indeed. The stalemate between the father and the resentful elder leaves one lukewarm at best.

Yet among the company of Christians there is a persistent striving to copy the elder brother. The occasions when believers allow themselves to trust each other enough to share specific sins not even half so bad as that of the naughty son are so rare and unbelievable that one can hardly remember whether they have happened at all. Even to share feelings of weakness, of frustration, competition, pain, anger or sadness requires the special setting of a retreat. We nearly always wear our best suit of spiritual clothes giving the impression we have no limitations and do not need the loving support of other Christians. We succeed in giving the impression that we are the elder brother "serving God, for these many years, having never disobeyed his commands." The result is that like the elder brother we cannot join in the music and dancing that comes after the restoration following repentance.

I submit that churches today lack power, not because the members are not good enough, but because they are too good. We are caught in the "I am doing IT myself" syndrome of the elder brother and not experiencing the "I have sinned" honesty of the lost son. When is the last time you have confessed to the company of Christians that you are lost? If you are typical, probably the last place you would admit it is in the company of Christians.

Not only do we need to fight the guilt producing narrowness of perfectionism within the church, we ought to promote a healing imperfectionism. How can Christians work out their salvation if they cannot admit they have a problem? To say we can take it to God or the pastor is a denial of the problem. That we Christians are to be a healing community confessing our sins to one another is amply supported in Scripture. Nevertheless, the disease of denial and mask wearing is as great in many churches as it is at a cocktail party.

If I am not talking about your church, please excuse the time you have wasted reading this far. If I am talking about your church, don't begin suddenly to be completely open about all your shortcomings. That would, of course, be self-destructive.

I am asking that, together, we assess whether or not our fellowship as Christians is consistent with the redeeming, growing community that is possible in Christ. If not, we ought to face it head on and repentantly and intentionally develop an openness of sharing and mutual support.

Without a healing, redeeming fellowship among Christians, our ministry to the world will be two faced, our attempts at evangelism will be a facade, and our doctrinal beliefs become dead wood. Nor will any attempt to make worship meaningful succeed.

Unless we can be the company of sinners where repentance and restoration is common, we will miss the joy of Christian fellowship and have to settle for the gloom and bitterness that comes from our self-made righteousness.

THE BIBLE AND THE SINGLE PERSON (Being Alone is Not Enough)

When I began to think about "what the Bible has to say about being single," several thoughts flashed into my mind. The first was the Apostle Paul's words and example. He apparently was single and seemed to favor the unmarried state while recommending marriage to those who had strong sexual drives. I thought of Jesus that he, too, was a single person. I knew the pitfall in using him as an example. Many would tend to say, "Yes, but He was different." Nevertheless, I do believe that when we look at Jesus and his relationships, we do see a rich, full and meaningful life by a person who is unmarried--but not alone. His life shows us that being a single person certainly includes the opportunity and necessity for intimacy with other people.*

From the beginning of Scripture we get a clear picture that people are not sufficient unto themselves. We are not even complete by ourselves. We need other people. God created a man and a woman as a complementary pair. At that point the necessity of marriage as the primary relationship is obvious. To propagate the earth and to achieve the goal of serving the whole earth the necessity of children is present.

Even the Trinity demonstrates the high value on fellowship, communion with others and intimacy. So, too, the early putting together of a man and a woman is essential because each is incomplete by himself or herself.

In the New Testament we see a new potential, a new dynamic, a new spirit. Jesus' own family transcends the boundaries of bloodlines. He implied that his mother and brothers are not necessarily those to whom he is genetically related. He sees his family as including those who are of a kindred spirit. He gives his mother to his disciple, John, and says, "John, here is your mother," and, "Mother, here is your son." This communicates breadth and profoundness about who are related to each other. Love, friendship, shared values, interests, similar spiritual commitments can tie people together in a family as deeply as in marriage or being blood relatives.

As we see the New Testament Church emerge, the Spirit of Jesus is expanding in the lives of his followers. We notice, too, that families in the usual sense are not as important. They are central to the covenantal theme of God in Christ promising his grace. Nevertheless, there is a new family emerging. One that transcends the usual labels. It consists of rich and poor, slave and free, young and old, unmarried and married. A new community emerges in which the needs of all the people are fully met. The Apostle Paul speaks repeatedly about the church as a body. This may be the most significant aspect of God's people on earth. They are a community of people who have all kinds of differences and yet they are one fellowship. Related like a family in which they weep over one another's hurts and they rejoice over each other's victories and other happy events. It becomes apparent that people are intended to be part of this kind of a body. This is the way salvation in the present dimension of life should be experienced.

For the single person there is this place. It is not inferior to or superior to the place of other people who are part of "The Body." They are to reach out in love to those in the family of faith. In turn they are to be cared for and given that which they need.

JOURNAL OF ABNORMAL PSYCHOLOGY
JOURNAL/AMERICAN ACADEMY OF CHILD PSYCHIATRY
JOURNAL/AMERICAN ACADEMY OF PSYCHOANALYSIS
JOURNAL/AMERICAN GERIATRICS SOCIETY
JOURNAL/AMERICAN MEDICAL ASSOCIATION
JOURNAL/AMERICAN SCIENTIFIC AFFILIATION
JOURNAL OF APPLIED BEHAVIORAL ANALYSIS
JOURNAL OF APPLIED PSYCHOLOGY
JOURNAL OF AUTISM AND CHILDHOOD SCHIZOPHRENIA
JOURNAL OF CHILD PSYCHOLOGY AND PSYCHIATRY
JOURNAL OF CLINICAL PSYCHOLOGY
JOURNAL OF CONSULTING AND CLINICAL PSYCHOLOGY
JOURNAL OF CONTEMPORARY PSYCHOTHERAPY
JOURNAL OF CONTINUING EDUCATION IN NURSING
JOURNAL OF COUNSELING PSYCHOLOGY
JOURNAL OF GERIATRIC PSYCHIATRY
JOURNAL OF HUMANISTIC PSYCHOLOGY
JOURNAL OF MENTAL DEFICIENCY RESEARCH
JOURNAL OF MENTAL SUBNORMALITY
JOURNAL OF MUSIC THERAPY
JOURNAL OF NURSING ADMINISTRATION
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NURSING CLINICS OF NORTH AMERICA
NURSING OUTLOOK
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OCCUPATIONAL OUTLOOK QUARTERLY
PERSPECTIVES IN PSYCHIATRIC CARE
PROFESSIONAL PSYCHOLOGY
PSYCHIATRIC NEWS
PSYCHIATRIC QUARTERLY
PSYCHIATRY
PSYCHOLOGICAL ABSTRACTS
PSYCHOLOGICAL BULLETIN
PSYCHOLOGY TODAY
PSYCHOPHARMACOLOGY ABSTRACTS
PSYCHOSOCIAL PROCESS: ISSUES IN CHILD MENTAL HEALTH
PSYCHOSOMATIC MEDICINE
PSYCHOTHERAPY: THEORY, RESEARCH AND PRACTICE

The following was originated several years ago by Dr. James C. Pippin, who was then pastor of the First Christian Church in Oklahoma City, Oklahoma. Perhaps you might like to take this journey of love during the six weeks of Lent this year.

TAKE A JOURNEY OF LOVE

First week: The Hand of Love

Write a letter a day to a friend, near or far away (not relatives). Tell someone how much you appreciate him or her.

Second week: The Voice of Love

Telephone two or three people each day for a short chat just to say what they mean to you or to say "Thank you" or "I'm sorry". Call people you've intended to phone but somehow never have.

Third week: The Deed of Love

Take something you have made or bought to two or three friends who mean much to you, but for whom you rarely express your love - a pie, plant, apron, a small remembrance that has your love as a wrapping.

Fourth week: The Heart of Love

Make a list of at least ten people for whom you will pray daily. Include your friends, your enemies, those you don't like, forgive them if they have wronged you, and ask forgiveness if you have wronged them.

Fifth week: The Mind of Love

Use this week to pray for yourself and look inward. Read the book of John. Plan to go to church early on Palm Sunday, to meditate in the sanctuary.

Sixth week: The Victory of Love

This is the week of celebration. God's love for us is revealed in many ways. Get out of doors and breathe in the air of spring. Have friends in for dinner and games. Let your joy be full with life abundant in faith, hope and love.

(The first week of Lent begins March 11 this year).



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Editor

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SPECIAL GOOD FRIDAY CHAPEL SERVICE

April 20, 1973 - 1-3 P.M.

For All of Pine Rest Family

We work together as employees and patients or as helpers and clients. It will be good for all of us to worship together as persons - which we are basically in God's sight all the time.

Supervisors will be asked to arrange staffing (pursuant to the Superintendent's wishes) so that, to the extent that it is possible to do so, each employee will be able to participate in a part of this "come and go" service. This will be a new experience for us at P.R.C.H., and the Chaplains' Department requests your prayers and cooperation for its success. (The Holy Spirit will be there - why not you!). We will not have the customary Good Friday service at 7 P.M.

Speakers from the Chaplains' Department who will give devotional messages on the Seven Words from the Cross are:

Duane A Visser "Father Forgive Them...."

George Vande Werken "Today Thou Shalt Be With Me"

Ronald Vredevelt "Son - Mother; Mother - Son"

Jim Kok "My God, My God, Why...."

Wm. Vankerkhoven "I Thirst"

Robert Huizenga "It is Finished"

Fred Doidge "Father Into Thy Hands...."

Wm. L. Hiemstra will conduct the service and offer prayers after each meditation.

In addition to congregational singing, during which worshippers can come and go, we will have special music in connection with each meditation. Those who will sing are members of our Pine Rest Family: Joyce Robinson, Beverly McBride, Herbert Start, Jim and Judy Vander May - and special guests, Catherine Barrow and Connet Triggs.

Joan Knot and Robert Haan will serve as organists and Diane Voogt will be the piano accompanist for those providing special music.

PEAK EXPERIENCES IN CHAPEL WORSHIP
"Contemporary Innovations for Youth"

The peak experiences in Chapel worship at Pine Rest Christian Hospital in Grand Rapids, Michigan, occurred because we had a significant number of adolescents who were interested in religion (although they had little or no church background) and were willing to cooperate as well as assist in various ways. The children were trusting so that they were responsive to suggestions regarding their participation in action applications of the sermon. In addition, a good relationship with the adult patients, knowing most of them by name, was helpful. Our attendance averaged 60, and this size provided a comfortable group with which to structure small-group interactions with subsequent reporting and sharing with the total audience on such topics as cruelty, prejudice, sibling rivalry, etc. after the Bible exposition.

The peak experiences involved the "action sermons" which followed the verbal expositions. Palm Sunday was a peak experience with palm branches and Hosannas, aided in large measure by the Cherub Choir of the New Hope Baptist Church, waving palm branches as they sang.

The Prodigal Son action demonstration which followed the verbal sermon was significant. Two staff members portrayed the prodigal son and the elder brother - one was dressed in rags while the other was most gaudily attired. The chaplain took the part of the loving father. In both word and action the message of the love of God was effectively communicated.

There were other action sermons or demonstrations, such as the conversation of Abraham and Isaac enroute to Mt. Moriah, the complaintiveness and bickering of the children of Israel in their desert wanderings, etc. A young boy of the Children's Unit was an assistant in acting out applications of righteousness to human situations of injustice: cf. Amos 5:24 "But let judgment run down as waters, and righteousness as a mighty stream."

The worship service which included a sermon on the "Forgiveness of Sins" with subsequent action demonstration was an exceptionally high peak experience. Each person wrote privately on a piece of paper something they wished to surrender to Christ and for which they desired to receive His pardon. While the organist played appropriate music, each person crumbled the paper and placed it in a large container, in back of which was a crude wooden cross. At the end of the service the entire congregation assembled outside in the snow while the container with crumbled paper was burned - insuring the confidentiality promised and serving as another symbol that God, after granting forgiveness, sees us as though we had not sinned. Several adolescents mentioned the significance of the experience to their therapists during the following week.

Two sermons focused on being a "Caring Fellowship" with some action demonstration. Around Christmas time we had colored bread (green and red) and simulated the Polish (apwatki) ceremony in which each person offers a piece of bread to the other members of the family group saying, "I would like to share my bread with you." We did that and added the feature of sharing other good thoughts or wishes we had for each person. On another occasion, to focus on being a fellowship of the concerned, each person plunged his or her hands into a bucket of water and the person who had preceded would dry the hands with a paper towel. Each person therefore had the

By Frank Baginski

LITTLE EMILY



"To me the adult world is just one big kneecap!"

The cartoon is like a parable. Lately I have thought how a 3 1/2 foot tall son must feel in a crowded restaurant lobby or a tall people's world. What is it like to see the world from that level?

Here is an answer:

".....The adult world is just one big kneecap," says the cartoon child. What a parable! What a lesson about life!

As a parent, how often do I attempt to understand interactions with my children and crises in their world from their point of view? If women's liberationists can say it is a man's world, how many children could say it is an adult world where their rights and humanity are not often recognized?

Our Lord made it quite clear that he would not ignore a child's importance, even when adults around him thought it their task to protect him from the bother. He said, "Let the children come to me, do not

hinder them" Then he added the emphasis, "Whosoever does not receive the kingdom of God like a child shall not enter it."

As a marriage partner, how well do I empathize with my wife's world? Do we fail to communicate sometimes because I do not sufficiently appreciate what life is like when I am at work and she at home? It may be that I have not always been aware that as another person, and as a woman, she does not think and feel as I do about issues and relationships.

As a pastor and professional, how often do I even try to perceive the world of that parishioner or patient as he or she sees it? My life is this job and the pulpit or the office. What is it like "out there", to try to be honest and healthy and Christ-like? If I would understand, how would my ministry be different?

Again, our Savior did just that. And look what a difference his ministry made in people's lives. He lived with them at the risk of being criticized as a wine-drinker and sinner. He worked and walked with the people. Because he saw life from our vantage point he could communicate to our needs.

"The adult world is just one big kneecap." What a parable! If I can learn to see the world of others as they see it, how much more can I communicate and care!

Duane Visser, B.D., M.C.

III. GRACE

In our relationship together grace is communicated very concretely in our love and acceptance of one another without insisting that the other be perfect. When I am confronted by persons who are symbols of the brokenness in my own life, the unfinished business, can I really live with God's grace? Can I accept His love and forgiveness for me? I remember the first time that I held a Down's Syndrome (mongoloid) child. The setting was a convention about ten years ago. I had eaten my breakfast and noticed some college friends about to go through the cafeteria line with their baby. Since I wanted to visit with them and renew our friendship I offered to hold their baby while they filled their trays. As soon as I was sitting at a table alone with their child something happened to me. I became very self-conscious, and afraid that someone would not know that this baby was not my baby. What if somebody thought that that baby was mine? Immediately I feared that I would be thought to be stupid. Rationally I knew better; the parents were young, strong, healthy, intelligent. Without being conscious of it at the time, that child reminded me of all my own faults and weaknesses which I personally was not ready to accept. That child in her own way was reminding me that I was not perfect. And I felt afraid. Embarrassed. Naked. Exposed.

As God's children (in this case the mentally impaired) accept and love me as I am with my weaknesses and limitations, I am challenged to accept myself. As I see many of my friends who are very limited live happy lives I am challenged to accept my gifts and limits joyfully as well.

IV. PERSONAL WORTH.

How do we measure personal worth? Do we measure worth by how much we can do? Or how much we can produce? Or how much we earn? Or how many degrees we have? Or how high our I.Q. is?

Who is worth more? A Down's Syndrome young man who is unable to talk, who earns several dollars per week, and who loves to take his plastic bat and plastic ball to the parking lot so that his friends can pitch to him and he bat the ball with all his might? Or a very verbal New York Yankee player, credited with winning the World Series with his home runs, who earns several hundred thousand dollars per year? How do we measure worth? The retarded challenge us to answer.

Bob Uken

IN MEMORY OF KIM TAKKEN

Kim was a seventeen year old member of the Adolescent Unit who died December sixteenth, following surgery. Below are some thoughts expressed in a memorial service for Kim on the Adolescent Unit on December eighteenth.

It's difficult to imagine Kim not walking down the hall, not waiting for a class with school books in hand. It's hard to comprehend that one who had become a part of us is gone and will never be seen in those familiar places again.

It also seems terribly unfair that Kim, at seventeen years of age, is robbed of life and all its potential. Supposedly when life is at its peak or nearing it, Kim is denied its beauty and strength. She will not be able to plan a career or raise a family, to laugh or to grow. Her life is jerked away.

Suddenly life seems precious and fleeting. People seem weak... fragile...almost brittle.

One hears ringing the words from Isaiah:

A voice says, "Cry!"
And I said, "What shall I cry?"
All flesh is grass,
and all its beauty is like the flower of the field.
The grass withers, the flower fades,
when the breath of the Lord blows upon it;
surely the people is grass.
The grass withers, the flower fades;
but the word of our God will stand for ever.

Kim is dead. She is gone. We mourn and grieve her loss.

And yet, our Christian faith tells us that life is not temporary but that there is continuity, there is permanence. The body may die but life will continue. By "life" is meant all the good and beautiful; all the positive experiences will last and continue to be experienced.

For Kim, this means that all the love, support, and understanding she experienced she will continue to experience. All the happiness and joy she shared with us, however small, she is now enjoying in a perfect way in a relationship with God.

Those who have shared their lives with Kim have gained. We give thanks for her life, for what we were able to teach her and she us. We give thanks for the good and beautiful moments which will not die but endure!

Chaplain Bob Huizenga

There was a select group of ambitious and sincere Craftsmen located in and around Bubble Creek who pulled things together. One of the first problems they had was to arrange for financing and find a location. Since hundreds of Craftsmen gave money, they all thought they should help decide where the factory should be located.

Finally it was decided to place the factory in Bubble Creek. The townsfolk, non-Craftsmen of course, didn't want the factory close to their homes because of concern for pollution. Ultimately the decision was made to purchase an old farm in a small city called Scissorville, Scissorville was a day's journey by horse and buggy from Bubble Creek. It was felt by the non-Craftsmen that this was a safe distance from the population of the main town, and an ideal spot for a block factory. The farm was purchased at a very reasonable price, which is understandable if one is familiar with the more business-minded Craftsmen. They demonstrated shrewdness in their dealings and much foresight in their vision.

Under the circumstances, things went well for the factory, now called the "Craftsmen Block Factory". It almost seemed the "Master Craftsman" was in control of the whole operation. Business was good. Craftsmen worked hard and long, and really were out to follow the example the Master Craftsman had set for them.

They repaired all kinds of blocks. Unfortunately many of the blocks required a great deal of work and had to remain at the factory for years and years. The Craftsmen didn't mind, since they were assured they were following the union leadership. Whenever hard times came, they knew the union would help. Even more, they trusted in the Master Craftsman.

As time progressed, new block-repairing Craftsmen came along. They had specialties and they were more skilled in effecting repairs. It appeared the "Master Craftsman" had again helped the factory along. More Craftsmen were engaged and the factory became well known as having excellence in block repairing. Addition after addition was made. Many blocks were repaired to meet the standard; others could not be repaired. Yet all was done following the same basic philosophy, that is, Craftsmen mending, regardless of condition, shape, or the size of the block.

But alas, other forces began to work. Seems Nagihcim also built some factories. They cared for blocks also, and were used by a large segment of the population. They too, developed specialized factories. Some cared for cracked and battered blocks while others cared for smaller blocks with severe imperfections. Nagicim had unlimited money, and the non-Craftsmen could bring their blocks for repairs at little or no cost. At the same time, the Craftsman Block Factory was given some money by other-than-Craftsmen sources which they accepted for expansion purposes. They felt that they could thereby expand their "Craftsmen mending". By the time these funds were offered and

THE LIFESAVING STATION

On a dangerous seacoast where shipwrecks often occur there was once a crude little lifesaving station. The building was just a hut, and there was only one boat, but the few devoted members kept a constant watch over the sea, and with no thought for themselves went out day and night tirelessly searching for the lost. Most lives were saved by this wonderful little station, so that it became famous. Some of those who were saved, and various others in the surrounding area, wanted to become associated with the station and give of their time and money and efforts for the support of its work. New boats were bought and new crews trained. The little lifesaving station grew.

Some of the members of the lifesaving station were unhappy that the building was so crude and poorly equipped. They felt that a more comfortable place should be provided as the first refuge of those saved from the sea. So they replaced the emergency cots with beds and put better furniture in the enlarged building. Now the lifesaving station became a popular gathering place for its members, and they decorated it beautifully and furnished it exquisitely, because they used it as a sort of club. Fewer members were now interested in going to sea on lifesaving missions, so they hired lifeboat crews to do this work. The lifesaving motif still prevailed in this club's decoration, and there was a liturgical lifeboat in the room where the club initiations were held. About this time a large ship was wrecked off the coast, and the hired crews brought in boatloads of cold, wet, and half-drowned people. They were dirty and sick, and some of them had black skin and some had yellow skin. The beautiful new club was in chaos. So the property committee immediately had a shower house built outside the club where victims of shipwreck could be cleaned up before coming inside.

At the next meeting, there was a split in the club membership. Most of the members wanted to stop the club's lifesaving activities as being unpleasant and a hindrance to the normal social life of the club. Some members insisted upon lifesaving as their primary purpose and pointed out that they were still called a lifesaving station. But they were finally voted down and told that if they wanted to save the lives of all the various kinds of people who were shipwrecked in those waters, they could begin their own lifesaving station down the coast. They did.

As the years went by, the new station experienced the same changes that had occurred in the old. It evolved into a club and yet another lifesaving station was founded. History continued to repeat itself, and if you visit that sea coast today, you will find a number of exclusive clubs along that shore. Shipwrecks are frequent in those waters, but most of the people drown!

(Author Unknown)



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RELIGIO-PHILOSOPHICAL REFLECTIONS ON ROMANIA

The title of this essay fortunately precludes comment on poor roads and poor food, but does embrace in love people - most of whom are poor by our standards but more happy and generous than we in our complex society.

I remember the joy of the peasant woman at Mara (means bitter) in the Maramuresh country in northern Romania. How pleased she was to have visitors in her two-room cottage as she exhibited the rugs she had woven on her loom. How generous she was in sharing home-made rye bread and sausage!

I had always had some vague notions about the word "beatific" - now I know what it is - I've seen it! It was at the Agapia monastery (now used by a community of 300 sisters of the Romanian Orthodox Church) where we were guided through the museum by a beatific nun. I never before saw such a concentration of beauty, goodness, kindness, gentleness, patience in the face and manner of one person! It could not have been produced by anything but a religious contemplation and fellowship with Christ.

Other nuns were gracious guides too when we toured the painted monasteries of Moldavia. When son Paul commented on the fact that his father was a "Protestant priest" the sister at Moldovita gave her religio-philosophical reflection - "most of our differences were caused by our ancestors and in heaven there will not be any differences anymore. The only important thing now is that we all be believers and live as children of God."

The monk at Putna monastery (near the Russian border) spoke with his hand upon his heart, reflecting that he was glad about a growing spirit of ecumenicism in the world so that we could learn to live in love as brothers, rather than living in hatred as enemies while professing faith in a loving Christ.

Frau Greger in Michelberg, a 100% German village of 1,000 souls near Sibiu, Romania was most gracious. Her ancestors came from the Mosel Valley area of Germany in the 14th century - placed there by rulers who wanted a human buffer against the invasions of Turks and Tartars. Frau Greger would have been an excellent protagonist for psychodrama as she related with great emotion how she and many other Germans were forced to work as slave-labor in the iron foundries of Russia from 1944-1949 - to repay Russia for German war damage - it was irrelevant that the Germans of Michelberg, Romania had not seen Germany since the 14th century! Frau Greger provided us with supper, lodging and breakfast - accepted a gift but steadfastly refused money. She did ask that we send a card from the United States.

I remember with thanks the M.D. who made a "house call" upon the "distinguished old man" from America (strange isn't it that sensitive souls also seem to have sensitive bodies!) The M.D. spoke English, had done graduate work in Canada, and is now director of research at the University Medical College at Cluj. After dismissing the ineffective American Kao-Con and Mylanta, he quipped in the spirit of the Expediter of Hot-Line, "We must fight Romanian germs with Romanian medicine!" He drove to the Pharmacie to get his prescribed medicine and delivered it!

I drove to the lake today
And watched the waves piled high.
Green black with crests of foam
They rolled against the sky.

Seagulls circled overhead
Above the frothy mist.
Against the long, black pier
The waters raged and hissed.

The day was somber, cold;
The clouds were grey and bleak.
Yet, there was a grandeur
Of which it's hard to speak.

I sat watching spellbound
As the breakers crashed and rolled,
Thrashing, crashing waters
Spray splashing icy cold.

And then a ray of sun
Came shining through the cloud.
It took my breath away
And I exclaimed out loud.

The somberness was gone
Each wave gleamed with new light
As bright accents of silver
Turned grey to shiny bright.

Each cloud was edged with gold,
The brilliance touched the sky
A silver ribbon laced
Horizon to the sky.

I only happened by the shore
I hadn't planned to pass that way.
This glimpse of God's grandeur
Stayed with me all the day.

We cannot know ahead
When blessings will arise
We have to stay in tune
They may come in disguise.

Not always in a lake
Or in a sunset sky.
Sometimes a heart must break
And shadows overlie.

So keep your soul in tune
Be listening for God
Blessings come unannounced
As through this life we plod.

Observations of

GOD'S WORLD

by
Millie Ticker, R.N.

By divine action, make her future open to new possibilities so that her involvement in heart religion here may have a carry-over on the outside because she wants You and all who love her with true love to be on the inside track of her life.

This is where I am right now with You, dear Lord, regarding Sandee. I am going to ask her to say "Amen" if she wants this prayer to be hers as well as mine so that both of us can be more Yours!

We pray our prayer in the name of Jesus Christ who always prays for, with, through and in us. Amen.

Sandee - "Amen"

Love is frightening for others for other reasons. Cathy's early parental modeling, observation and experience produced the feeling that love is exclusively physical and sexual. The only personal advantage in this bad situation was to exploit others in hostile seductiveness and try to repress the hurt of self-abuse involved in the transaction. When you doubt that true love can ever be yours, the addiction to the damaging substitutes is reenforced until Jesus Christ in some way interrupts the diabolical mechanistic process!

How often a poor self-concept makes love frightening without any conscious awareness of the significant background of the experience. The caring and sharing of others cannot be received graciously because the love given produces more guilt - you cannot reciprocate because you believe that you have nothing truly good to give in return for love received.

True love drives out fear. The consistency of true love overcomes the gross negativisms of fear. No one truly can improve upon the inspired grandiloquence of I Corinthians 13, but I add my observation on love's virtues as I see the dynamic quality activated by persons who care at our Hospital.

Love forgives without indifferently overlooking consciously deliberate defeats. It will allow for the analysis of past behavior without becoming morbidly morassed in past failure; it will also give equal time to success experiences. Love enables the receiver to accept without withholding thanks. Love expects without expecting too much. Love looks for a return in kind without autocratically demanding it. Love believes with God in a new day so that there can be a focus on a present relationship while moving forward toward a future goal.

We show strong love at Pine Rest Christian Hospital - similar to the kind Jesus Christ shows to us every day. It manifests itself in various forms in all Units, not only in the Children's and Adolescent programs referred to in the opening paragraphs. I see strong love when -

Terri Allen, a psychiatric aide, carries a handicapped child from the Children's Retreat into Chapel on Sunday morning.

Gretchen, a licensed practical nurse, comes to Chapel with Cathy from Mulder Therapy Center for a special service on a Sunday evening even though she is off duty.

Jim and Paul, male aides, activate a regressed female patient from our Continued Care Building with the aid of a tandem bicycle.

Marge or one of her staff nurses help a geriatric patient actualize himself and experience that neither today nor his person is a lost cause.

CPA PRESIDENT EXTOLS USE OF CHRISTIAN ETHICS (Cont'd)

"Why has this association, composed of persons who know more than anyone else about the importance of love in child development, stood quietly by while the family is disintegrating and motherhood is being demeaned all about us? The family, especially the mother, has been the prime source of love and 'natural affections' in our society. Why has this association never officially risen in defense of the family nor proposed a realistic alternative? Why do we not speak out in favor of love when facing this expression of the rampant materialism of our era? Why have we not spoken up for motherhood?.....Why have we not also decried the increasing numbers of uninvolved fathers, attached more to their work than to their families? Why is the CPA so silent in the face of all this?"

And in a final plea, he said, "Jesus, the man of history, Jesus, the Christ of predictive prophecy, does provide us with the fixed point of reference from which we can rationally pursue our profession from one day to the next. Man does not live by bread alone....Neither do patients. Neither do psychiatrists!"

In a brief meeting with the press following his talk, Dr. Beck stated that he is a member of the Church of Christ - a denomination not very well known in Canada but larger and more prominent in the United States.

Cited on p.1 of "Psychiatric News", August 1, 1973

* * * * *

THE CARPENTER

I wonder what He charged for chairs at Nazareth
And did men try to beat Him down,
And boast about it in the town,
"I bought it cheap for half a crown
From that mad carpenter?"
And did they promise and not pay,
Put it off to another day,
O, did they break His heart that way,
My Lord, the Carpenter?
I wonder, did He have bad debts,
And did He know my fears and frets?
The Gospel writer here forgets
To tell about the Carpenter
But that's just what I want to know
Ah! Christ in glory, here below
Men cheat and lie to one another so
It's hard to be a carpenter.

G. Studderd Kennedy

Employee Morale and P.R.W.²

I thought of good and little old P.R.W.² again when two former workers in that area (more recently of M.T.C.E.) left P.R.C.H. Gloria Dyk, L.P.N. left us to do industrial nursing in Holland, Michigan and Ruth Holstege, R.N. left to do surgical nursing at St. Mary's Hospital in Grand Rapids. I first met both of them when they worked on Pine Rest Women 2nd floor (which area is now occupied by "A.U.Girls-2nd Fl.")

P.R.W.² was an interesting place - a sort of "mini" M.T.C." with an average of 17 patients. It was an interesting place because there were interesting people there, and I learned much from many of them. Ann Klooster, L.P.N. (who now works week-ends on A.U.) infected me with the "hang loose" term which she used appropriately with a patient with an excessively rigid personality. I always remember with appreciation the expressiveness of a representative of the "hippie culture" with her demonstratives such as "You are peoples - I am peoples", "I love everybody", and "it really blows your mind man".

There were a few power struggles on P.R.W.² during its existence, but the basic friendliness, strength and goodness of people like Florence Wiebenga, Joanne Hesselink (both now M.T.C.W.), Gloria Dyk and Ruth Holstege (these are only a few representative names) was strong enough to ride out any storm. No doubt the efficient functioning of ward clerks such as Pat Parsons Plugger and Mary Meines Baker (Eddy was sometimes added) was also significant in promoting employee morale on P.R.W.² - and this causes me to remember this Unit years after it has been closed!

I presume we have employee morale in other Units of P.R.C.H. now and I can't possibly know about all of it. However, I was impressed the other day when I saw a greeting card with a caption "God Bless You" in the nurses station of M.T.C.E. It was being signed by all the staff members and the envelope was addressed to Mr. Wm. Carpenter at Butterworth Hospital. Mr. Carpenter (age 72) had been a patient on M.T.C.E., was transferred to Bldg. 3 and more recently had major surgery at Butterworth Hospital. I wonder who bought the card and took the initiative of getting signatures and sending it. It could have been Helen Quinlan, the ward clerk, who is used to taking care of details; it could have been Gretchen Nyenhuis who worked extra hard to help Mr. Carpenter, but then again it could have been any one of the other key people who care on M.T.C.E.

Employee Morale - I know they have it on C.P.U. and East Wing C.R. Maybe your Unit has it too. At any rate, how about working for it: the prescription is to really care about one another and the persons entrusted to our care - this makes our work more than a job!

W.L.H.

P.S. Colossians 3:17 "And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through Him."

* * * * *

"It costs so much to be a free human being that there are very few who have the enlightenment or the courage, to pay the price . . . One has to abandon altogether the search for security, and reach out to the risk of living with both arms. One has to embrace the world like a lover. One has to accept pain as a condition of existence. One has to court doubt and darkness as the cost of knowing. One needs a will stubborn in conflict, but apt always to total acceptance of every consequence of living and dying."

from "The Shoes of the Fisherman"

OPEN AND CLOSED PEOPLE

Luke 23:39-43

If we stretch the meaning of prayer somewhat we find in the story of the thief on the cross the prayers of two criminals and the answers that each of them received from our Lord. To the first Jesus made no reply, because no reply could be made. To the second he responded with those famous words, "Today you will be with me in paradise."

I wish to look at the difference in attitudes which these two men displayed toward Jesus. These two men are important because they are more than just two men. They typify two kinds of attitudes toward God and toward men that we find in the world. The first man was closed to God and the second was open. Let us look more closely at the first criminal.

The First Thief

He, like a part of the crowd that stood there watching, and like a part of me, and like a part of you too, I trust, sought to put Jesus on the defensive. The first man must have had massive feelings of guilt and shame, and yet he never let on to our Lord. His life position was rigid and determined. He did not feel the freedom to be open and honest with our Lord in his presence.

I wish to caution us against being too hard on this first man. I think we can be more understanding of him when we realize that his attitude toward Jesus is much like the attitude of all of us at times in our lives. Each of us carries within himself feelings of fear and worry over being discovered as we really are by another person, and especially this is true when we stand in the presence of God. After all, we have our pride to keep up, especially in front of another person. When I put myself in the place of that man hanging on the cross, ready to die, I appreciate the struggle he is going through. There he hangs, dying for the life that he had lived. To admit that he had been wrong, to lay down his defenses and to seek help, to seek forgiveness, this would have been one of the most difficult tasks of his entire life. I feel that when we look at that man, instead of scorning him, we must be moved with a deep compassion and appreciation for what it would have taken him to admit defeat and failure to our Lord. Besides all this, if he had sought Jesus' help he might have been mocked and ridiculed by that crowd standing there at the foot of the cross.

When I'm confused, when I'm frightened and desperately in need of love and concern, it takes a lot of courage to seek help, to open myself to God and say, "Remember me." At times like these there is a very severe temptation to hide what one really is, to protect one's self from the rejection that he believes he is going to receive. The best way to protect one's self is to put someone else on the defensive. This I see happening here with this first man who talked to Jesus.

(Cont'd. next page)

What makes me especially sad is not this man's mockery of Jesus but the fact that he cut himself off from receiving love. We do not know what the path of his life was that led up to that cross. It may have been that every time he showed someone else that he was hurting and needed love, that then he was rejected. We do not know, but we do know that sometimes it is hard to open up to God and to other men. If I taunt you, you are not able to hurt me, but if I ask you to help me, then you can hurt me. That's why I say we must not be too quick to condemn this criminal. No one who has honestly faced the difficulty of opening up to God and to other men at those times when he feels guilty and worthless will quickly point an accusing finger at this man.

The Second Thief

There was really no difference in need between those two thieves who hung there on that cross. They both needed the love and acceptance which Jesus had to offer, but the one difference is that the second thief found the courage to ask for it. That was perhaps the hardest thing that he had done in his whole life. He did not know what Jesus would say; he did not know that he was going to be accepted and loved. Jesus could well have rejected him, and he had no guarantee to the contrary. That second thief simply had to have faith that he would be accepted when he asked and he had no assurance that he would not be taunted and embarrassed by the crowds that stood there.

And Us

I notice that it is hard for us, some of us especially, to ask God to remember us. It seems that the more difficult a person's life is, the harder it is to ask, to say that you have a need which must be filled. We get so used to being rejected, we get so used to protecting ourselves from other people, that when we come to God we do the same thing with Him. If we feel badly enough, we won't even take the chance of letting God, or anyone else for that matter, reject us. We will reject them first. We'll put them on the defensive before they put us there. We will attack them before they attack us.

Since I have worked here at Pine Rest, I have become more convinced than ever that this is the way it is with many of us. Each of us has within himself a person who cries out for love and acceptance, but some of us will not ask for it very quickly. I can very well understand the need that we have to protect ourselves from the rejection of other people, because we have experienced it so often, but it is sad when we must protect ourselves from God's love as well. For that seems to be the most important point of this whole episode here - God responds to man's need for love instead of rejecting him.

As a Christian myself and as one who is rather involved in the whole field of pastoral work I have wondered often what is really basic to the Christian religion. What is it that is really important before God? In this short episode here I find what I take to be the answer. What God really looks for in another person is unpretentious openness to Him. The psalmist David a long time earlier called the same thing a broken and a contrite heart. God responds to the man who is honest about himself before God, and simply asks to be remembered.

Reactions to P.R.C.H. Worth Sharing!

"Pine Rest is in my blood....I love it here! I deeply respect the goal of the Hospital as I see it; to treat the individual as a whole entity composed of physical emotional, mental, and spiritual elements. Pine Rest treats each patient as an individual child of God, and a worthwhile human being who has the right to overcome his handicaps and problems. This summer I have tried to help the patients so that they may lead a full and happy life according to their own abilities and limitations.

The first night I was here I was shocked. In M.T.C. there are no locked doors during the day and patients are treated as people. Here the staff really cares for the patients.

It goes without saying that I am impressed with the physical layout of Pine Rest. The spacious grounds and the M.T.C. building help create a healthy atmosphere. The hospital is clean, bright, respectable, comfortable, and personal. I am proud being here at Pine Rest.

The most important fact that I would like to stress is that the staff and patients really care about each other. That impresses me most about Pine Rest. I saw a nurse have tears in her eyes as a patient was leaving. Another nurse prays with her patients. A psychiatrist will share Scripture. An Adjunctive Therapy and an Occupational Therapy worker spend their own extra time talking with patients. A night nurse might spend an hour talking with a patient. A patient helps a fellow patient by talking out their problems. To me that is what Pine Rest life is all about; caring for each other."

Sam Morrison
Summer C.P.E. student

* * * * *

"I had previously visited some of our state hospitals and was aware of the format by which most of them run. The experience at Pine Rest was unique when compared to the other hospitals, however. There was an attitude of concern pervading the entire hospital. This concern was evident at all levels. Nurses, teachers, therapists, psychologists and psychiatrists directed a great deal of time and energy to help the patients as much as possible.

On the Adolescent Unit, I experienced that the girls were treated as persons rather than patients. To me, this makes a crucial difference in the whole therapeutic experience."

Tom Bos
Summer C.P.E. student

GOD'S GREAT LIST

The swamp below was made one day
And that we know, though some may say,
That God could not have done it all.
For others try but slip and fall.
God also made the rolling hill
And even now some do try still,
To say that God does not exist
And they are not on God's Great List.

Karen Holcomb (age 13)
Children's Unit

Ed. Note: The original, a gift to me, portrayed a swamp (rushes, butterfly, pussy-willows, reeds) below the poem. W.L.H.

GOD'S KINDERGARTNER

I have been called by many names in my lifetime. For a little while it was "Porky" during the puberty years with an accompanying slight measure of overweight (my memory is also slight on this matter!). Teachers in school called me "William"; grandparents called me "Willem" or "Willie". "Cliff" was a name I had for a time because I originated from Clifton, N. J. "Heem" was another "name" when I was a partner in an ill-fated college dormitory cut-rate dry cleaning enterprise known as the "Heem-Veen Valet Shop."

More recently I have been called "Pastor", "Dominie", "Reverend", "Doctor Reverend", "Reverend Doctor", "Doctor Expeditor", "Doctor Pidgeon", "Hot-Line", etc. "Bill" is the free and easy name used by friends, colleagues, and members of interpersonal groups such as Family Milieu Therapy and Psychodrama. "Mister" seems quite rare even though I remember the late Professor R. B. Kuiper saying, "Mister is good enough for anybody!" However, I doubt very much if he would have had the courage to apply his maxim among the academicians of the Netherlands!

Often I am asked by others what they should call me. If names are for the purpose of describing a person I wish I could be called "God's Kindergartner". But although this sounds awkward and it would be difficult to use, I still very much want to be God's kindergartner. I hope God sees me that way. My affectionate attachment to the name "God's Kindergartner" stems from my realization that the trappings of human knowledge and accomplishment without faith will drag me down to the lowest Hell, whereas a believing heart and a childlike faith without anything else will bring and keep me near to the heart of God.

Just a kindergartner - "God's kindergartner" - is just saying "Yes" to Jesus Christ. That is what I want to be (I invite you to join me) even though I can't be called that here and now because for most mortals it sounds too "other-worldly", and we have become adjusted (sic) to this present world where we think we have to work hard in order to become somebody a lot bigger and wiser than a kindergartner.

W.L.H.

P.S. Mark 10:15 "Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it."

* * * * *

Prayer at Team Meeting - July 18, 1973

Dear Heavenly Father, Make us all your kindergartners so that we will become more willing to use our minds to think your thoughts, our ears to hear and our hearts to believe your Word.

We express our thanks for all your good gifts; make us self-conscious of the truth that You are the divine agent in our successes as well as the chief support in our trials and problems.

We pray for others in a needy world. We ask that your Divine Paternalism may be extended to all the distressed and oppressed in Your universe.

For ourselves we ask that You will make us more qualified instruments fit for Christ's use. Give us "second wind" in our second mile relay race which Christ has already won for us. In faith we pray. Amen.

W.L.H.

JUST ONE KIND WORD TODAY

just one kind word today,
though none was spoken yesterday.

just one, not two,
if these be not you.

to make the night a little shorter,
to make the day a little longer.

to know your frown isn't displeasure,
to know your tears don't hide your anger.

one word to cancel cruel ones,
one word to multiply good ones.

for a job well done today,
to eclipse bad memories of yesterday.

no speech, I will not understand it,
no lecture, I cannot bear it.

a smile would help, big or small,
with one kind word, that is all.

to move me to speak to others,
and prepare us to listen to brothers.

to make me less backward,
about taking a step forward.

one word, it need not be a monolog,
one kind word can start a dialog.

please, not "hello" or "goodbye",
these are guaranteed to pass me by.

thanks, no cliché or platitude,
these increase my solitude.

a word to make life more worthwhile,
to postpone dying a little while.

tomorrow may not be,
for you or me, so let there be

just one kind word today.

Prayer at Pine Rest Foundation - May 3, 1973

Dear God - and our Father in Christ:

Thank you very much for all good received today, as well as for that received in all our yesterdays. May we receive more of your good tonight through our presence at this meeting.

Help us to learn more from adolescents as well as something about them. Make them our teachers in creativity, spontaneity, and in their critical evaluation of the peripheral which adults tend to make central in programs of personal ambition. In their language, we ask for your Spirit to help us "put our money where our mouth is" - and at the same time make our mouths to speak more from our hearts than from our brains, because love is an emotion and not a quotient. May our adult structures for youth be immersed in love. May our structures be guides to freedom in Christ, rather than chains of bondage to promote the duplication of our imperfect selves according to personal whim or cultural mores.

We pray for Pine Rest Christian Hospital and the work we do here. As followers of Christ may we really believe, know, and practice the truth that there is a balm in Gilead to make the wounded whole and to heal the sin-sick soul. Make us self-conscious of your power in our healing ministry: may nothing in us work to discount or short-circuit either your love or power among those who need all that you have to give.

We pray for the Pine Rest Foundation. While recognizing our successes, may we confront ourselves with our failures to work as hard as we could or should. Help us to deal with this as we in faith do with all our sins - just leaving it where Jesus flung it - behind His cross and into the ocean of your forgetfulness.

Make us healthfully dissatisfied with playing our ball-game in the minor league, being comfortable with a few hundred friends and relatives, plus not too many thousands of dollars.

Move us up into the major league with thousands of members and millions of dollars, ruled over by one permanent member of the Board of Governors - the Lord of Glory.

We dare to ask so much, and we accept the challenge to work so hard, because our cause is really something special, inasmuch as it is yours.

Hear this our prayer of invocation and dedication in the name of Jesus Christ, who by His perfect life and death made a major production of being our glorious Redeemer, divine Healer, and daily Companion. Amen.

W.L.H.

"ALTERNATIVE"

I have a will -
God has a purpose -
Dilemma.
There is an alternative -
Freedom.

Written after the T.A. Marathon,
4/29/73)

* * * * *

"PSALM ON BEING O.K."

Listen to this Psalm, my family,
pay attention to what I say;
I am going to speak to you in song
and sing the joy of being O.K.

What I have heard and known for myself,
and what you have told me,
must not be true,
must not be transmitted by me to the next generation;

that is: that I am not O.K.,
That there is nothing I can do acceptably,
and that I am worthless,
incapable of perfection.

Admittedly, you kept me rigidly bound
to the traditions of good and evil,
You taught me distrust of myself
rooted in self-hate.

Listen to this Psalm, my family,
pay attention to what I say;
Despite the blasting of all my days,
God, my Redeemer, delivered me.

Compassionately, he forgave all my guilt,
repeatedly he restored my faith in myself;
Spontaneously I shout and dance for joy,
For he has given me freedom!

Editor's Note: These poems were written by Miss Ruth McCarty after participating in a Transactional Analysis Marathon at P.R.C.H. in April, 1973. Two other poems "Marathon" and "I Am O.K." appeared in last month's issue of the Chaplains' Newsletter.



Chaplain's Newsletter



Pine Rest Christian Hospital

Wm. L. Hiemstra, Th.M., Ph.D.
Editor

July-August 1973
Volume 4, No. 7,8

FULL HOUSE

The House of the Lord (sometimes known as Pine Rest Chapel) was filled to overflowing for the first special "Adolescent Unit Family Worship Service" on July 8, 1973 at 5 P.M.

Diane Voogt began the prelude, "Fantasia in C Major" by Haydn, at 4:50 P.M. when people poured into the Chapel from three entrances, making it difficult for ushers Barbara Hoyle and Deanna Hewitt to greet worshippers individually. After a cordial welcome to the many guests who travelled from Ann Arbor, Muskegon, Mason, Benton Harbor, etc., the congregation participated in a Festival of Friendship by greeting people who were near them - followed by praying for the persons they had greeted.

We praised God through the song, "O Mighty God, When I Behold the Wonder". The Scripture Lesson of Luke 15:11-32 (The Prodigal Son) was helpful preparation for the A.U. Drama, "The Lost Daughter" (participants: Nora Sweetman, Sharon Stumbo, Wm. L. Hiemstra). Soloist Judy Jongsma reenforced the theme of the Scripture and drama by singing "The Love of God".

The Children's Sermon: "The Lost Pigeon" with a live racing homing pigeon in a cage was a good object lesson. The loft manager of Pine Rest Loft explained that the loving Heavenly Father does so much more to receive His lost children than the loft manager did (and he really did much) to restore the lost pigeon who had wandered away from the flock and had gone far from home and which had been lost for 3 days and 4 nights.

The singing of the Cherub Choir of the New Hope Baptist Church was an inspiration to all. It was a delightful experience for the congregation to sing with the choir, "He's Got the Whole World in His Hands". It was electrifying when Shellie Dubault climbed a ladder to display a large Easter banner when the choir sang "He Arose".

Prayer by the minister and singing by the congregation were synchronized in the song, "Kum Ba Yah", focusing on "Singing", "Praying" and "Crying" as these themes are dominant in the song. An offering of \$71.60 was received for a pulpit antependia while the offertory, "The Church's One Foundation", was played by Diane Voogt.

The sermon was based on II Samuel 18:33 with the theme "The Lost Father and Lost Son". When the preacher spoke of the perfections of Jesus Christ and His loyalty as a Son to His Father and as a Father to His disciples (in contrast to the failures and weaknesses of David and Absalom), Shellie Dubault raised another banner atop a high ladder to celebrate the superiority of the Lord of Glory.

In an "Epilogue Demonstration" parents and children were given an opportunity to express their love and appreciation for one another. An opportunity was also given to the worshippers to express their personal commitment to Christ in the song, "I Have Decided to Follow Jesus". Those who felt moved to do so placed their right hand over their hearts while singing, following the example of a member of the Cherub Choir, after the pattern of "a little child shall lead them".

CHAPLAINS — Wm. L. Hiemstra, Th.M., Ph.D., James R. Kok, B.D., M.A., Duane A. Visser, B.D., M.A.

(Cont'd. next page)

Editorial: Humanity Stinks vs People are Beautiful

I have really been struggling with this topic for some time. Possibly I am resisting writing because my secretary will scold me for using one "bad word" (according to the mores of 1935) in the title. At that point in history the word "belly" was a "no-no"; one had to say stomach, (abdomen was a medical term and not a part of the average vocabulary at that time) - present-day realists please take note!

I will stay with the title - it really isn't an original with me: two therapists at P.R.C.H. at different times used each of the expressions - I am only supplying the "vs."

I heard one of our psychotherapists say in 1958 that Humanity Stinks - and he was right, because he was referring to the sociopathic behavior of a young man who was amorously courting a young single girl in a suburb while his wife and two young children were waiting at home for him in a local township.

Another therapist said in 1968, People Are Beautiful - and he was right too, because in a married couples group therapy marathon one husband, who had always previously seen himself as a totally innocent person, finally saw the devious ways in which he had wronged his wife and contributed to the stressful situation to which she was reacting with unusual behaviors. The husband finally said to his wife in the presence of a forgiving group, "I'm sorry" with such sincerity that the therapist was aglow for days with "People Are Beautiful."

Our daily newspapers contain reports that can be subsumed under one of the two halves of the title - unfortunately more of the former than the latter!

In Detroit, "two men - afraid to get involved - were spectators at a rape early Sunday. They refused to help the victim, even though the 54 year-old woman's throat had been slashed, police said. (Detroit Free Press, Sept. 11, 1972 page 2A). Humanity Stinks!

"Heroic Woman Honored" is the caption of an article which appeared in the Grand Rapids Press of Sept. 13, 1972, page 1-B - "For getting involved with others, something which doesn't happen very often," Mrs. Elaine Brink, 25, of Jenison, has received a Certificate of Merit from the Kent County Traffic Squad. The

MENTAL RETARDATION AND ME

I started working at the Children's Retreat and Building II in September of last year. My reaction, "What a place to work!", was based on the stereotype that went along with the term, "Mental Retardation." "Mental Retardation" is still a term to me but with much different meaning; more importantly, "Mental Retardation" is people, individual persons living lives limited to some degree by their retardation. I have been serving these residents as a chaplain. I have lead their devotions teaching them about God and Jesus. They have all responded in their own way with beautiful smiles, with excited gestures, with serious questions, with blank stares, or with increased interest.

Before last September, mental retardation meant nothing to me; mentally retarded people were a part of society that I never thought about. My perspective has changed; society is changing too. Mentally retarded people are beginning to receive attention, their rights are being asserted, their place in our communities defended. The mentally retarded are moving out of institutions, large residential facilities, into homes throughout the community. Life for the retarded is changing because people are fighting for their rights. We belong to a religious community that sees man as the most important part of God's creation. Man is an image bearer of God, a creature of God. The person who is mentally retarded is also one of God's creatures, one to be loved and not ignored. Therefore, we as a religious community holding this view of man should be involved in serving the mentally retarded.

You, as a member or leader of a church, can initiate a caring ministry for the retarded and help in that ministry. A special religious education class for the retarded is the best way to serve them as often the teaching of the church sails over their heads. The mentally retarded person has a right to and deserves special teaching so that he can gain an understanding of God, Jesus' love and salvation. This special religious education class using a teacher and several aides offers a real opportunity for the church to communicate the importance of the individual retarded person as one to one attention is given. Classes like this can be started, and you can help. They can be started in one congregation or through the cooperation of several churches. As this class grows, it can be broadened to provide a real service to retarded in the community. An example of this kind of program is a special religious education class that is held in the Third Reformed Church in Holland, Michigan. Another way that I believe the church community can serve the area of mental retardation is to provide help for the parents of retarded children, giving relief for parents who must care for their retarded child at all times. Of course, this relief for the parents in care for the child can only be provided when the parents want that kind of relief, but they may feel that no one cares or is concerned enough to help them bear their burden.

From my involvement with the mentally retarded has come a growing acceptance of them and an opportunity to provide loving help to them as well as an opportunity to learn from them. I would like to encourage you to involvement with people who are mentally retarded living in your community, and I feel that you will gain as much as the mentally retarded person to whom you are giving your love.

The primary picture of fulfillment which we should give to ourselves and to others is not marriage. Living as a meaningful part of a Christian community should be the picture. (Unfortunately, there are not too many models to base this image on at this point.) Each single person, as each married person, can see from the Scriptures that being alone is not enough. Being alone is not being a full person. Aloneness thwarts somewhat the potential of being more truly a person created in the image of God in fellowship with others. A person must seek to be part of the lives of other people. Each ought to find ways to be close to other human beings in some sphere of activity. Closeness must include opportunities for conflict with them and struggling through to resolution of conflict. A life free of conflict with other people deprives one of the growth that conflict and resolution between people provides us.

As the spirit of Jesus spreads we see that the new dynamic was that people who were not alike could begin to communicate. Barriers that kept people apart dissolved. Potentially for the single person, the Body of Christ, the community of God's people, is unique in that it has the potential for deeply and meaningfully playing down the kind of distinctions that draw circles to leave certain people out. Christ's spirit cuts across all these secondary distinctions that pay attention to rank, status, and other labels.

The responsibility is on the single person herself or himself as well as married people. The single person who belittles self because he is not married produces the results he himself fears most: a deep feeling of incompleteness. Our image of fulfillment and God-honoring living must be free of the various cultural notions we usually buy into. We must replace that picture with a new one, the family of Christ, and work very hard to help our churches become that. In other words, to be a true, here-and-now, actual fellowship or family and not only one in the mystical sense.

JK

*Looking at Jesus' example we have confirmed that touch is a very important part of human relationships. The opportunity to touch children, to touch other people, to touch old people is an important dimension of being a person in fellowship with others. Churches ought to provide some help with this if only through the opportunity to hold hands in prayers or perhaps greet each other with a warm handshake at the beginning of a service of worship. No doubt some of the increase in hugging among some groups is in response to this deep need we all have to be touched by other people.

* * * * *

NEED

In semi-private
420-A
I found I need a lot
of others
and God.

- Gladys Gritter

Periodical Subscriptions List (Cont'd)

QUARTERLY JOURNAL OF STUDIES ON ALCOHOL
REHABILITATION COUNSELING BULLETIN
REHABILITATION LITERATURE
REHABILITATION RECORD
R N
SMITH COLLEGE STUDIES ON SOCIAL WORK
SOCIAL CASEWORK
SOCIAL SERVICE REVIEW
SOCIAL WORK
TODAY'S HEALTH
THERAPEUTIC RECREATION
TRANSACTIONAL ANALYSIS JOURNAL

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PROCESS PRAYER

In a recent Retreat held in Vicksburg, Miss., we used the last chapter of the little paperback book, THE KINK & I, by James Mallory, Jr., M.D. for discussion. Everyone expressed great appreciation for the last chapter, "Seven Steps To Untwisted Living". They might be worth memorizing and for that purpose are set forth. There is a healing power in these steps of process prayer.

1. Believe that God loves you. Simply affirm verbally for your own ears to hear "Thank You, God, that I am your child because You loved and You love me".
2. Admit your problems. "God, Your Word is a lamp to my feet, a light to my path, and the searcher of my heart for my own good."
3. Take personal responsibility. "Dear Lord, it's not my father, not my mother, not my sister, not my brother that's the cause of my problem; it's me."
4. Believe that you can change. "Lord, if You say I can change and You came to help me change, then I'm full of hope."
5. Pray honestly. "Father, if I say what's really in my heart, You won't get a heart attack but I'll be terribly shocked at the verbalization."
6. We must forgive. "God, You forgive me such big trespasses, help me to have a spirit of forgiveness toward my neighbor and his little trespasses."
7. Learn discipline of mind. "God, You have not given us the spirit of fear, but of a sound mind."

Recently a picture of an old lady was presented to the students. They were asked to do a character sketch. The following sketch was one response, and, I believe a piece reflecting precise detail as well as empathy with an aged person. Mickey is a ninth grader.

Bill Bierma

THE DESOLATE STAGE

"Apples, apples", cries the old lady. "Nice delicious red apples." With a disgusted frown she weakly picked up her bag of apples. If only one knew how much I loved that poor thing. I never knew her well, probably because I was so ashamed to be seen talking with her.

On cold mornings and gloomy nights she stood on those busy corners, begging pedestrians to pay a nickel for her huge apples, which were shriveled up and had a very bitter taste. Yes, I had bought them from her several times and always would.

I will remember the moment forever; the sparkle in her eyes when I offered her a quarter for an apple that morning. She could not speak English very well, but I could understand what she was saying, just by looking in her eyes. Not many people bought her apples, but I will never forget the hate I was feeling for this young man who gave his nickel for one of her mangled apples. He bit into it and then scrunched his face all up. The old lady just stood there, expressionless. When he spit the spoiled peel and rotted juice from his mouth onto the lady's thin shoes, I myself could feel the hurt which she was experiencing. I could see it all happen from my apartment window; the tears ambled down her cheeks and the young man walked away laughing, feeling so proud of his absurd behavior. She walked away very fast, leaving her plastic bonnet tied around the pole of the street light.

I can still picture her walking so dignified when she wore it, displaying it to everyone. She herself had found it behind the town bakery hanging out of a torn garbage sack. It was a bread wrapper from an old loaf of bread. She added extra garnishes she found lying on the street.

It has been two months since I last saw the pathetic thing. A tear comes to my eyes when I look out of my window at night and see the street light shining down on the bonnet blowing in the soft night breeze. That corner reminds me to this day of a little stage with a bright spotlight casting a glow upon a remaining object, left behind by a beautiful person who was never seen or heard of again.

Mickey Simons

DEATH IN THE FIRST PERSON
(Anonymous)

I am a student nurse. I am dying. I write this to you who are, and will become, nurses in the hope that by my sharing my feelings with you, you may someday be better able to help those who share my experience.

I'm out of the hospital now - perhaps for a month, for six months, perhaps for a year...but no one likes to talk about such things. In fact, no one likes to talk about much at all. Nursing must be advancing, but I wish it would hurry. We're taught not to be overly cheery now, to omit the "Everything's fine" routine, and we have done pretty well. But now one is left in a lonely silent void. With the protective "fine, fine" gone, the staff is left with only their own vulnerability and fear. The dying patient is not yet seen as a person and thus cannot be communicated with as such. He is a symbol of what every human fears and what we each know, at least academically, that we too must someday face. What did they say in psychiatric nursing about meeting pathology with pathology to the detriment of both patient and nurse? And there was a lot about knowing one's own feelings before you could help another with his. How true.

But for me, fear is today and dying is now. You slip in and out of my room, give me medications and check my blood pressure. Is it because I am a student nurse, myself, or just a human being, that I sense your fright? And your fear enhances mine. Why are you afraid? I am the one who is dying!

I know, you feel insecure, don't know what to say, don't know what to do. But please believe me, if you care, you can't go wrong. Just admit you care. That is really for what we search. We may ask for why's and wherefores, but we don't really expect answers. Don't run away...wait...all I want to know is that there will be someone to hold my hand when I need it. I am afraid. Death may get to be a routine to you, but it is new to me. You may not see me as unique, but I've never died before. To me, once is pretty unique!

You whisper about my youth, but when one is dying, is he really so young anymore? I have lots I wish we could talk about. It really would not take much more of your time because you are in here quite a bit anyway.

If only we could be honest, both admit of our fears, touch one another. If you really care, would you lose so much of your valuable professionalism if you even cried with me? just person to person? Then, it might not be so hard to die...in a hospital...with friends close by.

A LITURGY OF FRIENDSHIP *

The Word of God

I would like to read from the Bible, I Corinthians 13 (Phillips Translation), which is relevant to this occasion as the chapter speaks most eloquently about love - the essential element in all of life - including friendship.

"If I were to speak with the combined eloquence of men and angels, I should stir men like a fanfare of trumpets or the crashing of cymbals, but unless I had love, I should do nothing more. If I had the gift of foretelling the future and had in my mind not only all human knowledge but the secrets of God, and if, in addition, I had that absolute faith which can move mountains, but had no love, I tell you I should amount to nothing at all. If I were to sell all my possessions to feed the hungry and, for my convictions, allowed my body to be burned, and yet had no love, I should achieve precisely nothing."

"This love of which I speak is slow to lose patience - it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance."

"Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails."

"Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen."

"For if there are prophecies they will be fulfilled and done with, if there are 'tongues' the need for them will disappear, if there is knowledge it will be swallowed up in truth. For our knowledge is always incomplete and our prophecy is always incomplete, and when the complete comes, that is the end of the incomplete."

"When I was a little child I talked and felt and thought like a little child. Now that I am a man my childish speech and feeling and thought have no further significance for me."

"At present we are men looking at puzzling reflections in a mirror. The time will come when we shall see reality whole and face to face! At present all I know is a little fraction of the truth, but the time will come when I shall know it as fully as God now knows me!"

"In this life we have three great lasting qualities -- faith, hope and love. But the greatest of them is love."

*This was first used at the Thursday noon, Jan. 4, 1973, chapel service during Religious Emphasis Week, and subsequently at the 10:45 A.M. Sunday Chapel service on January 7, 1973. This material is reproduced in response to several requests for printed copies.

"TRANS-ACTIONAL" PRAYER - BEAUTIFUL WITH AND FOR GOD!

Dear God, we pray for the fulfillment of your Spirit's script for each of us. May this offset and provide strength to our persons to silence the bad Parent and Child tapes imposed upon us in an earlier state of relative innocence. Help us neither to condemn nor condone the sponsors of our critical Parent tapes and to really forgive and forget the way You do, since we don't know if the bad imprinting was malicious or unintentional.

Give us permission for expression of our child ego state, especially if the feeling is one of pain and hurt. Make our adult ego state compatible with Your will for us revealed in the Gospel and communicated to us by the Spirit of Christ. Stifle the "adaptive child" in us, because the existentially irrelevant "wisdom" of earlier conditioned reactions do not help us to be alive to go forward and look upward today. Control our computers so that they will not be cold mechanisms to advance our self-seeking to the hurt of our neighbors.

Help us to surrender our games because they make us less human and block the divine action of love and grace. Make us courageous to quit the rackets which reinforce unnecessary suffering or phony successes.

We pray for all these divine benefits so that we can become better people, and really help our family members to wholeness and holiness through Jesus Christ who alone makes all of life worthwhile. In His blessed Name.
Amen.

CLAUDIE - A Whole Free Day (God's) AT LAST

Claude Pol was born on February 16, 1901, died on January 4, 1973, and was buried on January 6, 1973. Those are the cold facts of every human biography. But there was a lot of love given and received in the nearly 72 year interum!

Claudie came to Pine Rest, sponsored by the Eastern Ave. Christian Reformed Church of Grand Rapids, when his mother died in April 1926. His father had died earlier, and several brothers and sisters had died in infancy. In the days before social welfare, Bob Hennink's grandmother canvassed the neighborhood merchants around the holidays to obtain donations for the Pols. It is safe to assume that Claudie had a real important place with his mother. I infer this from a 1904 picture in an old silver frame (which will go into his medical record file since he has no living relatives known to us) where Claudie is wearing his "Sunday best" - it took some effort to take a picture with whatever camera was available in 1904! Bob Hennink reports his dad saying that Mrs. Pol always bundled Claudie with many blankets for fear that he would die as did her other children. Some "overprotection" is understandable and appropriate! (Hardnosed Skinnerians please take note).

I conducted the funeral service on Saturday afternoon at 2 P.M., January 6, 1973. I expected about 25 people - imagine my surprise when I saw 125 patients and employees in Chapel. The volunteer pallbearers consisted of representatives from the Main Kitchen (where Claudie worked 7 days a week - with time out for Chapel), and personnel from Building 3, where he last lived. The new pastor and wife from the sponsoring church plus representatives from the board of deacons where there.

We sang familiar hymns to stress the kind of simple faith Claudie had and which we all need: "Jesus Lover of My Soul" and "Just As I Am". I read familiar Scriptures and related the life of Claudie to the text of John 14:2 "I go to prepare a place for you."

The congregation in attendance came, not to celebrate what they had done for Claudie, but what he had done for them! He served as a worthy example to many in his 46 years at Pine Rest. People knew and loved him.

Claudie was faithful - when sent on an errand, he would perform a duty without delay or interruption.

He was prompt, and really enjoyed his work of going to all the buildings with the food truck. For many years he pushed a two-wheeled cart from the Service Building to the Farm after supper to get 5 gallons of milk and 5 gallons of cream.

Claudie was content and happy with little. Sale Day was a big event in his life - also the day after Sale Day, a time to find lost coins in the grove.

He was concerned about others. Following his retirement he made a practice of visiting the Main Kitchen every day to greet and shake hands with each employee - his friends and fellow workers.

Claudie had a strong spiritual assurance which many more learned and sophisticated Christians lack - when asked if he were going to heaven, Claudie would say with a strong voice, "Sure I'm going to heaven!"



Chaplain's Newsletter



Wm. L. Hiemstra, Th.M., Ph.D.
Editor

Pine Rest Christian Hospital Professional Annex
September 1973
Volume 4, No. 9 (17)

GOD OF THE GAPS

"We have done all we can do. Now it is up to God." Recently a physician spoke these words to the family of a patient who was critically ill. The technique of medical science had been used and the doctor was now saying that he knew of no more that could be done.

That there is a limit to knowledge and technology is not a surprise. What was of interest, however, were the words, "Now it is up to God." Was God not needed when there were medical procedures that could be employed to assist healing? The statement sounds like a belief in a "God of the Gaps".

A "God of the Gaps" is one who is called on to explain the currently unexplainable and do what cannot be done technologically. It is a God bound by the knowledge of a culture. For example, the primitive might believe that thunder is a direct expression of God. We moderns know that there is an explanation in scientific understanding of electrical charges. In our case we do not think of a God miraculously present in the storm cloud. Thunder is a natural phenomenon. For the primitive, the explanation that God was responsible filled the gap in his scientific understanding.

A current result of a God who fills the gaps in our understanding is the one who is seen as only the miracle worker. He is presented in evangelism as the one who does the spectacular and should thus be believed. He is the miracle worker. None would think of saying he is involved in the nitty-gritty of life. This is not spectacular enough! So we make him the God of athletic heroes and congressmen. He does miraculous healings and changes the life of the gang leader. And we common people get the feeling we hardly know God because of our common way of life. In fact, we learn to practically ignore Him unless there are extraordinary circumstances.

The kind of God who is only connected to the spectacular becomes obsolete when so much of our world is known or explainable in the scientific idiom. This may be especially true of the modern hospital. There are few institutions in society where there are more "specialists". Whether it is ministry, maintenance or medicine -- all are highly trained to meet the needs of this unique setting. Hardly anything is spectacular because we have been trained to analyze and understand. As research continues at a dizzying pace and we discover other methods of health care and personality dynamics, we can be less in awe of anything including the Almighty. In fact, if He has been one to whom we turn only when all our techniques have failed, as scientific study advances we will need Him less. When the gaps in our understanding are filled we do not need a "God of the Gaps".

The antidote to such an attitude about God is presented clearly in Scripture. Paul said it beautifully:

"O the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and how inscrutable His ways! For from Him and through Him and to Him are all things. To Him be the glory forever."

This is a recognition that God is great but also to be seen in and with all things. Stated a bit differently, we are encouraged to integrate our faith. This calls for a recognition of God as part of all life. If we put forth the effort of seeing His presence in all things, we will have rediscovered a God who is vitally part of our lives. He does not just fill gaps, but gives fullness to life!

CHAPLAINS — Wm. L. Hiemstra, Th.M., Ph.D., James R. Rok, B.D., M.A., Duane A. Visser, B.D., M.A.
D.A.V.

POLITENESS

The words of an old children's song are intact in my memory - probably because of the catchy tune:

"There are two little magic words
Which can open any door with ease
One of them is thanks, and the other one is please"

It is important to appreciate the worth of other persons - politeness is an elementary way of showing a basic positive attitude of caring for other people.

Residents of the Beserabian section of the U.S.S.R. are reputed to be very gracious people. They are exceedingly polite inasmuch as they will thank the inquirer for his question both before and after giving an answer.

People reared in the South are also polite. They are not strange (we are) because most use "sir" and "madam". The tradition was initiated to show respect for others. Children were taught to be polite and as adults politeness functions as a continuing characteristic.

A similar characteristic of politeness is exhibited by the Rev. Abraham Lin, our chaplain-resident from Taiwan, who is working on M.T.C.-West. He has come here to learn from us - but we can also learn from him. He brings to us a gracious spirit of politeness suffused by the Spirit of Christ who in every way showed a basic position of caring for others.

This brief essay is a plea for the continuity of an old virtue with greater spiritual force - which will not be exhausted by the use of the two magic words of "thanks" and "please", but surely will include them. A safe guide will be to allow our hearts to speak - if they are aligned with Christ's summary of the law, teaching love for God and neighbor. I would like to crusade for advances in every Christian virtue at P.R.C.H., including politeness - trusting that we will be real in telling it like it is!

W.L.H.

* * * * *

PINE REST

People come and people go.
Many go fast, some slow.
Some are deaf and blind,
But at Pine Rest kindness they find.

Life for each will take a new lead,
For none come, without a special need.
Lives may be in need of direction,
Or maybe...love is the simple correction!

Here the trained mind in its best is trying.
They may only be giving what others are denying.
For Pine Rest, Say a little Prayer
That goodness will always be found there.

Mary Jo Swanson
Sheltered Workshop

THE MISSING CAKE

In the Mental Retardation Unit, birthdays are usually very important. Even for those residents who approach age fifty; the last few weeks before the important day may pass very slowly. Each year the suspense and anticipation are as intense for them as they were the year before. But, unfortunately, all too often the big day brings a sad disappointment.

It happened to one resident a few days ago. Every time I saw him during the two weeks preceding his birthday, he would tell me that his birthday was approaching. What was more important still, some people from his church would bring a birthday cake. His big smile and sparkling eyes were proof enough of his appreciation for this special attention. Just imagine, all year long you were merely one member of a group of people living together on one ward. But then comes your birthday, and on your birthday there are some people from your church who bring a cake that has your name on it.

The birthday came and with it the peak of expectation. At six in the evening the cake had not yet come. At eight, still no cake. One staff member went to buy a cake and some ice cream. There was a party. But a cake from the store doesn't say "Happy Birthday, Fred". And somehow it doesn't taste nearly as good as one from your church. That cake never came.

I don't know what went wrong. Perhaps our resident simply imagined that he had been promised a birthday cake. That sometimes happens. Or, perhaps, someone did make that promise while thinking all along that a mentally retarded man forgets things in a few days anyway. I'm told, "this happens all the time", that promises are made to the retarded, but not kept, even though most retarded remember very well.

On this occasion there was disappointment. And now I'm wondering about next year. And about the others whose birthdays are approaching. Will their church bring them a cake? Will anyone? Or, will they be forgotten?

Can you imagine what it is like to feel forgotten?

Rev. Gerald Oosterveen
Chaplain resident
Mental Retardation Unit

* * * * *

A FALL MORNING

"A haze on the far horizons,
The infinite tender sky,
The ripe rich tint of the cornfields,
And the wild geese flying high.
And all over upland and lowland,
The charm of the Golden Rod.
Some of us call it Autumn
But others call it God."

Author Unknown
(Submitted by Bernadine DeValois, M.D.)

I rode by a woods today
Many trees were almost bare
And yet my eyes feasted
On the colors that were there.
The golds were splashed on brown and green
The oranges melted into flame
I was left awestruck just to think
That no two woods could be the same.

- - - - -

Who tells the geese it's time to fly South?
How does a leaf know when to let go?
What causes seeds to burst from their pod?
Who sets the cosmic time table? God!

Milly Tickfer

TO BE A FRIEND:

It is not enough to love those who are near and dear to us.
We must show them that we do so.

There is a destiny which makes us brothers,
None goes on his way alone;
All that we send into the lives of others,
comes back into our own.

Friendship, above all ties does bind the heart
And faith in friendship is the noblest part.

Thou goest thy way and I go mine;
Apart, yet not afar.
Only a thin veil hangs between
The pathways where we are;
And "God keep watch 'tween thee and me".
This is my prayer;
He looks thy way, He looketh mine
And keeps us near.

Blessed are they who have the gift of making friends,
for it is one of God's best gifts.
It involves many things, but above all the power of going out of one's self,
and appreciating what is noble and loving in another.

"Every true friend is a glimpse of God."

- submitted by Heather Carrier, A.U.-Girls, 2nd Fl.

* * * * *

RELIGIOUS EMPHASIS WEEK Symbols and Theme

Several persons have asked for an interpretation of the symbolism present on our R.E.W. buttons or pins this year.

The hand at the top represents God the Father's protecting care, the cross is the symbol for the Son of God and the dove is a symbol of the Holy Spirit. The symbols for the Trinity are in fast clockwise motion within the circle of completeness. At the center of the symbolism is "74 BE MORE" signifying dedication at the beginning of a new year to be a better person for God and with God to ourselves and others.

Wm. L. Hiemstra
Coordinator of Religious Emphasis Week

RELIGIOUS EMPHASIS WEEK

(Dec. 31 - Jan. 6, 1974)

I call your attention to significant ways in which you can become involved in some wonderful experiences!

- * 1. Wed., Jan. 2 - Prayer Breakfast - 7:30 A.M. - M.T.C. Cafeteria

Special Guest: Dr. James D. Mallory, Jr., M.D.
Director of Atlanta Counseling Center

2. For Clinicians and Therapists - Conversation Hour with
Dr. Mallory on "Therapy" - Wed. Jan. 2, 10:30 A.M.,
Bamboo Room, M.T.C.

3. Special Meeting at Chapel for A.U. residents with Dr. Mallory,
Wed., Jan. 2 at Chapel, 2 P.M.

4. Chapel Service - Wed. Jan. 2, 1974 - 3:30 P.M. with Dr. Mallory
plus featured special music - for all employees.

- *5. Wed. Jan. 2 - 5:15 P.M. Supper Meeting
(Place to be decided after responses are received)
(Free will donation - guests welcome)
Dr. Mallory: "Biblical Principles of Healing"

- *6. Supper Meeting, Thurs. Jan. 3, 1974 - 7 P.M.
(Place to be decided after responses are received)
Speaker: Alice Rennalls, M.A. - psychotherapist from Detroit
Subject: "Christ Our Model For Communication"
(free will donation - guests welcome)

7. Sunday, Jan. 6 - Special Chapel Service - 8:30 P.M. - wrap-up
and culmination of R.E.W.! The Rev. Dr. Wm. L. Hiemstra
will be worship leader. Special Music.

* = Response necessary! - in order to plan for food and meeting place.
Call 211 or write W.L.H.

James D. Mallory, M.D. is Director of the Atlanta Counseling Center, Atlanta, Georgia. He holds the A.B. degree with a major in biology from Princeton University and the M.D. degree from Duke University. He is also a graduate of the Aerospace Medical Center, School of Aviation Medicine. His internship in Internal Medicine and his Residency in Psychiatry were both at Duke University.

Dr. Mallory served in the U.S. Air Force from 1959 to 1963. Prior to coming to Atlanta, he was Assistant Professor of Psychiatry at Duke Medical School and a Staff Psychiatrist at Highland Hospital, Asheville, North Carolina. Dr. Mallory is a Diplomate of the National Board of Medical Examiners of the U.S.A., and certified in Psychiatry and Neurology.

You've got a lot to give. What an exciting thought that 90% of ourselves is waiting to be used. We will never know the exhilaration of growth which the master loves unless we dare to risk ourselves. Those who risk their investment ended up with double what they originally had. That is the result of risking for good and for God.

But as I said, and as you know, it is so easy to stay where you are. But what happens if you stay where you are? We can get an idea of what happens when we think of a fetus, an unborn baby. Now imagine that a fetus had a choice about what he wanted to do and you said to him, "Why don't you get born?" If he were able to reflect on this and choose, he would say "never." "Why should I leave this comfort, warmth, moisture, safety, total care. Why should I go through all that suffering and pain and torture of leaving this place? Why should I go out to be exposed to foreign and terrifying extremes of cold, roughness, pressure, noise, nonsupport, brightness, separateness, and abandonment? Why should I go out there when I have to cry and scream to get food and where I am cut off, apart and unrelated? Be born, never! I'll stay right where I am." Now obviously if that were possible the consequences would be death. Only if he is willing to leave all that comfort and get out there where he has to face all those unwelcome situations, only there can he really find life and really grow. Only by the pain of birth, leaving the comfortable place and forging out into the tearful, hard situation of life can the person grow.

And that is how it is every day. Unless we dare to reach out, hold out, be born in the sense of leaving the status quo, we shall die. There are a lot of dead and dying people, people playing it safe trying to be sure, not daring to lose anything and yet losing everything.

And if you are a follower of Jesus Christ you know that He is the supreme example of leaving it all behind to become a servant. Giving it all up to live the true kind of humility (that is, not hanging his head as if no good), willing to give it all up, all that he had and do what had to be done. That's what it means to be a faithful, humble servant. To be willing to give it all up, take risks to do what has to be done - in every situation, as a philosophy of life, and in every little deed from day to day. Have this mind in you that was in Christ Jesus who gave it all up, took the supreme risk and found an even higher life because of it. Have this mentality in you that was in Jesus Christ.

That's Really Living!!!!

Chaplain Jim Kok

* * * * *

"Try these for size" - "Faith is not an effort, a striving, a ceaseless seeking, as so many earnest souls suppose, but rather: a letting go, an abandonment, an abiding rest in God, that nothing (not even the soul's shortcomings), can disturb!"

* * * * *

The New Testament does not say: "You shall know the rules and by them you shall be bound", but: "You shall know the truth, and the truth shall make you free!"

John Baillie

BEAUTIFUL PEOPLE

The following is a list of congregations who are involved in Volunteer Services in one way or another:

Reformed Churches:

Garfield Park Reformed
Hopkins Reformed
Fifth Reformed
Grace Reformed
Byron Center Reformed
First Reformed Church of Grandville
Allendale Reformed
Zion Reformed
Eighth Reformed
Fairhaven Reformed
1st Ref. Church of Meservey, Iowa
1st Ref. Church of Grand Haven
Three Oaks Reformed
Grace Reformed, Holland, Mich.
Fairview Reformed, Fairview, Ill.
Central Reformed
Faith Reformed

Community Churches:

Wealthy Street Baptist
South United Methodist
St. Mary Magdalen
Our Lady of Conciliation
Second Congregational
Holy Cross Lutheran
Bethlehem Lutheran
Eastminster Presbyterian
Smith Memorial

Christian Reformed Churches:

Cutlerville Hills
Cutlerville East
Cutlerville First
LaGrave Ave.
Alger Park
Lee Street
Heritage, Byron Center
Neland Avenue
Fuller
Calvin
Mayfair
Walker
Byron Center, First
Zutphen
Burton Heights
Bethel
Godwin Heights
Dorr
Immanuel, Hudsonville
Imlay City
Sherman Street
Drenthe
Hanley
Faith

First Netherlands Reformed

MORE BEAUTIFUL PEOPLE

Red Cross Hours

Mrs. B. Biesbrock	42
Mrs. C. DeJong	78
Mrs. K. Holtrop	66
Mrs. H. Westfield	126
Mrs. E. White	60
Mrs. W. Rottschafer	31
Mrs. B. Ellens	9
Mrs. I. Ezinga	9
Mrs. J. Hoekzema	4
	<u>425</u>

(July - November 1972)

Drivers - Sept. - Dec. 1972

Mrs. Vander Til	1
Mr. Herman Hulzebos	11
Mrs. Agnes Gezon	8
Mrs. H. Voetberg	9
Mrs. Philip Roberts	3
Mrs. Keith Knight	1
Mrs. Kenneth Geelhoed	5
Miss Margaret Regnerus	14
Mrs. Roy Westfield	1
Mrs. Lee Oudbier	4
Mrs. William De Groot	1
Mr. William Brummel	6
Mrs. Betty Kamphuis	4
Mrs. Judy Vander May	3
Mrs. Mary Idema	5
Mr. John Gezon	11
Mrs. Gerard Van Zalen	3
Miss Birdie Regnerus	11
Mrs. Roy Westfield	1
Miss Mary Stravers	1

Total driving assignments . . . 94

"LET GOD'S OK FLOW THROUGH YOU...."

Therefore, my companions, I invite you into a new way of life. Do not let the weight of a dying history squeeze you into its mold. Instead, break its spell by letting God's ok give you a brand new outlook. Then you will be able to come alive again and enjoy the kind of life for which you are intended....

Let God's ok flow through you. Turn off the witch messages and stay with the great permission....you are now free to practice openness, hospitality, to contribute to whomever has needs. Be there wherever your neighbor is. Share with him his real existence. If somebody curses you or tries to destroy you, try to get in touch with where that person really is so you can do something good for him. With the joyful, be joyful. Mourn with the mourners.

Do not think you have all the answers. Do not pay back evil for evil. Live at peace with everyone you meet. If someone hooks your not-ok kid, do not try to get even with him. For the scriptures say that God will do all the getting even....

Saint Paul, The letter to the Romans XII
Paraphrased by Thomas Oden.

From Thomas Oden - Game Free, Harper and Row, 1974

X X X X X X X X X X

I see you there pretending
to be a student,
When all the while you mean
to be running free.
It's quite a game we play
you and I,
Or didn't you know that
I'm an actor too.
Yes, at the same door,
where going out
You cease to be a
pseudo-scholar;
I mentally shed jacket
and tie,
And become a man
of passions;
Filled with rich joys
and crushing sorrows.

If you think of me at all
while pitching
Stones into the surf, am I
properly attired
With lecture and
poised chalk?
If I think of you while
splitting firewood,
I see you properly slouched
and bored.
Suppose, I should leave
my chopping and
You your throwing and
we should meet
With our spirits free
and our senses flowing.
My, what learning could
take place then!



Chaplain's Newsletter



Pine Rest Christian Hospital

Wm. L. Hiemstra, Th.M., Ph.D.
Editor

October 1973
Volume 4, No. 10

NOTES ON A CONVENTION IN ST. LOUIS

Thursday A.M. - A little nervous, air flight always scares me somewhat, especially the landing process. I'm confronted with my mortality.

Thursday P.M. - Extra time so I visit the St. Louis Zoo. Disappointed that the world famous animal shows are discontinued for the season. Should have realized it.

Enjoyed the animals anyway. Unbelievable how many different varieties there are. A visit to the zoo strengthens my awareness of God. What a creation!!

My two favorite animals were the walrus, a gigantic blob of blubber; and the majestic giraffe, so opposite from each other but each so wonderfully suited to its own environment.

Friday A.M. - Hannah Green author of "I Never Promised You A Rose Garden," speaks. The book is autobiographical. Presently she is a mother, elementary school teacher, author and member of the volunteer fire department in Golden, Colorado.

One of her memorable comments was "How wonderful it was to be well and back in school experiencing normal problems like having my heart broken by a boy friend....."

She talked about the tension of "being in hiding" upon discharge from the hospital. How important it was that no one know. The current tendency among some to glamorize mental illness as a very "creative" thing she utterly rebuked. "Chaos," she reminded us "preceded Creation with its orderliness."

When asked about the part her religion played in her illness she replied that as far as she could tell it didn't cause it but was an important resource in finding her way out of it. She declined to describe her own experience of God's presence in her life. "It's too personal" she said.

Friday A.M. - Tour of Anheuser-Busch Brewery. The world's largest. The St. Louis plant alone produces 13 million cans and bottles a day.....plus thousands of barrels daily. Someone is drinking a lot of beer.

Friday P.M. - The Arch of St. Louis. Rode to the top...Scary....Much higher than the Statue of Liberty or Washington Monument. It's one of the 7 Wonders of My world. It is a memorial to westward expansion of the U.S...The Gateway Arch, opening up the West. The Lewis & Clark expedition began in St. Louis.

Saturday A.M. - Dr. Benson, psychiatrist, psychoanalyst, author, speaks:

1. Came down hard on therapies and approaches to life which play down the fact of conflict and anxiety in people's lives. The kind which mostly try to say "you're a beautiful person." The antidote to fear is not "doing your own thing" but it is found in relationships.

(over)

CHAPLAINS — Wm. L. Hiemstra, Th.M., Ph.D., James R. Kok, B.D., M.A., Duane A. Visser, B.D., M.A.

NOTES ON A CONVENTION IN ST. LOUIS (Cont'd)

2. Therapists and ministers sometimes unwisely cater to the public's wish for religious relief.
3. Conflict is a human norm. Resistance to change is a basic component of human nature.
4. People struggle toward growth which they resist.
5. The Church more than any other body is equipped to help with the anxiety of change while continuing to move ahead.
6. Only when instincts are confined to a relationship is human potential unfolded.
7. The ability to say "no" guards personal freedom.
8. Therapy is an effort to enhance one's capacity to find a personal way in life unencumbered by too many fears, anxieties, conflicts, etc.

Saturday A.M. - Visit to the historic old Court House. Found it to be the place where the Dred Scott case was first tried. I learned that Dred Scott was a slave who when taken north by his owner sued for his freedom on the grounds that slavery was illegal in the north. But the U.S. Supreme Court denied his suit saying that as a slave he was not a citizen and could not be and therefore could not sue in federal court. Violent reactions to the Court's verdict increased the tension between the North and the South. This was an important factor leading to Civil War.

Saturday P.M. - Dr. Masters and Virginia Johnson. My prejudices were dispelled. They are warm, thoughtful, very conscientious people. They work with people's sexual problems taking very seriously the person's history, the context of his life, his values.

They made a very impressive offer to the audience (Supervisors of Clinical Pastoral Education mostly). "Call us any time for consultation. No charge... Twenty-four hours a day."

Reinforcing both the necessity and desirability of controls on one's sexuality, they nevertheless maintained that most problems in sex are caused by negative, frightening kinds of inhibiting controls put on children.

Protestant Fundamentalists, they said, present the severest problems. There is a great amount of misinterpreting and misapplying of religious beliefs to sexuality in this group.

Saturday P.M. - Eager to get home....Usual travel tensions. I give thanks for a stimulating, educational and fun time. Most thankful, however, for home and family I'm getting back to.

CHAPLAIN CARE ENHANCES HEALING

I would like to share with you the results of a recent research study conducted to evaluate the impact of pastoral care on the healing of orthopedic surgery patients.

Three groups were studied: a control group numbering 50 persons, who received normal hospital care; a support treatment group with a number of 30, who received treatment designed to help them express their emotions about hospitalization and surgery and give them a person on which to depend; and a support-information treatment group with a number of 70, who received the support treatment and education about the roles of various people in the hospital, the schedules, and the way things were working in the hospital, what to expect before and after surgery, and how to perform simple tasks like ordering a meal or making a complaint.

Pre-surgically all groups were found to be relatively equivalent on important variables. Therefore, it was postulated that any differences among the three groups post-surgically would be a result of the treatments given to them. Both the support group numbering 30 and the support-information group numbering 70 were found to have had a significant impact on healing when compared to the control group numbering 50. And the support-information treatment group seemed to have a greater impact than the support treatment alone.

The control group numbering 50 stayed one to two days longer in the hospital after their operation, used a higher quantity of pain medication, had anxiety scores that were three to four points higher on a standardized test, made more calls for assistance, had elevated physiological responses, were more incongruent than their assessment of the pain and stress they endured during surgery with their surgeon's assessment, rated their treatment as less satisfying and had more written about them in nursing notes than did the treatment groups. The result of the study indicated that the treatments used by the chaplaincy group actually raised anxiety initially, but this seemed to help lower anxiety after the crisis of surgery.

It appeared the crisis intervention had a significant impact on the healing process and that these non-medical personnel were effective in using crisis intervention techniques. This study indicated that giving the patient a reference point, helping him focus on the experience of surgery, aiding him in making sense out of the whole experience of surgery and recovery and letting the patient know he was cared for had a significant impact on the healing process.

I can't help wonder about the value of such extra efforts in working with psychiatric clients.

HAPPINESS CAN BE SCARY

... they want happiness so intensely that when it comes they are afraid to enjoy it, because they will be all the more intensely disappointed when it's over

by Maurice E. Wagner

Happiness is scary. When we begin to feel happy, we often become anxious as though we were actually afraid of happiness.

We are all creatures of habit. We cannot accept a radical change in style of thinking or of feeling without being re-conditioned. Life often surprises us with difficulties, miseries, pains, problems, disappointments, and rejections. Life varies from periods of stress to times of rest.

During periods of stress we tend to anticipate a time of rest, and during the rest period, we tend to think about the next possible stress. When the pattern of life becomes more pleasant than we are used to enjoying, we become anxious as though we were actually afraid of happiness.

Many people sustain the delights of happiness about as well as if pleasure were a hot potato. Some can enjoy happiness longer than others before they begin to feel anxious, but everyone seems to reach a point where anxiety begins. When this occurs, they unconsciously divert their attention from pleasure by focusing upon some situation about which they normally worry. They become anxiously affected about the problem before they need to think of it, in order to reduce happiness.

It is unbelievable that we could bind ourselves to a goal as important as happiness and not be able to live with it after we reach it. We have one consolation, however. If we become aware of our fear of happiness, we can recondition ourselves to sustain the delights of satisfaction for longer periods of time before we begin to feel anxious and distract ourselves.

Mood swings normally vary from good to bad with everyone, but these swings need not always be extreme. For instance, Mabel had been consulting me about a personal problem. One day she came into my office excitedly happy. "Am I high today!" she exclaimed as she entered the room. "Everything good is happening. Charles and I had a wonderful talk last night and we straightened out many things." Two days later she came to her next session depressed. "You know how happy I was Tuesday?" she began. "Well, even before I got home I told myself this is unreal. I knew it wouldn't last, and sure enough it didn't. Charles had a bad day at work and he came home upset. We started arguing again over the dumbest things."

Mabel could not hold on to happiness

very long before she felt it was unreal. She wanted to be happy, but before long she was thinking about losing it. Her husband's bad mood might have been less effective in changing hers if she had not distracted herself from her joy by anticipating trouble.

Many people are like Mabel. They can't relax and enjoy happiness while it exists. They start thinking about losing it. Some honestly believe they don't deserve to be happy. Others want it so intensely they are afraid to enjoy it because they will only be more intensely disappointed when it's over. Both of these kinds of people are afraid to let go and enjoy what they can.

Happiness for some people is related to things. Objects are more controllable and predictable than people, so they think of possessing things when they think of happiness. Others know that things only have utility value, and it is relationships with people that count for real happiness. But people are hard to control and to predict. Unless we are secure in ourselves, we will become anxious in our relationships with people because we don't know what they might do. The happier the insecure person is with someone he loves, the more anxious he often becomes about losing the affection of his loved one. He anticipates being rejected because he does not believe that he is just as important to his loving friend as his friend is to him.

As I said, some people don't believe they deserve happiness. In counseling, George recalled how his mother would caution him as a boy. He would be happy and delighted over something, and she would say, "You feel pretty good, don't you? Well, enjoy yourself, for you'll pay for it tomorrow. Just wait and see!" The promised doom sometimes seemed to happen, but not as a punishment for happy feelings. Nevertheless, now as an adult, George felt scheduled for trouble every time he began really to enjoy some situation. George was trained to fear the very pleasure he worked so hard to achieve.

Parental moods have lasting effects on children. Bill explained, "My parents were always sober. I seldom saw them laugh unless they were laughing at someone else's predicament. Now I feel awkward and silly when I should feel gay-spirited. My folks always ridiculed the people who were demonstrative with their feelings of happiness. They would say that they acted like idiots." Cynical, unhappy parents

cast a spell of serious gloom over their children.

Feeling out of control when happy is another reason for being anxious when happy. To some people it is a virtue to be in perfect control of their emotions at all times, but at the same time they wish they could be casual and unguarded like others. Several people have told me they are afraid of being totally carefree. They might do something evil or something they would regret. Gertrude recalled her parents' shaming her for her childish outbursts of joy and laughter when something exciting happened. Such conduct was regarded as unladylike.

The happiness of being successful is anxiety producing to many others. Instead of enjoying whatever level of success they have attained and looking forward to growth and improvement, they become anxious over losing what they have attained. "Now everyone will expect me to do it again," they say.

Mildred was taught the virtue of being self-sacrificing, but at the expense of enjoying what was really hers. Her mother needed her assistance with her five younger brothers and sisters. She didn't feel right leaving her mother for her own free time to have fun. Now Mildred as an adult finds it nearly impossible to enjoy something she would choose for her own pleasure. The more pleasure, the more anxiety she feels as though she were doing something wrong.

Every person has some reason for defending against the total pleasure of his own happiness. He might not have noticed why or how he is doing it, but a careful examination of his moods will indicate that he is doing something to reduce the intensity and duration of the pleasure he might have enjoyed a little more.

When you catch yourself blocking your own happiness, notice the fear, then face it by trying to let go to your pleasure feelings and appreciate whatever is a delight to you for a little longer period of time.

A good way to do this is to thank God for your happiness. Tell Him your problem of anxiety and continue to be thankful instead of blaming yourself for being anxious. You can show your appreciation to Him by enjoying the pleasures He has allowed you as much as you can while they last.

Maurice E. Wagner, Th.M., Ph.D. is a long time contributor to *Psychology For Living*. In addition to his private counseling practice, he is in demand as a conference speaker on psychological/biblical topics.

REFLECTIONS ON MARRIAGE

Marriage is God's gift. Contrary to our usual way of thinking, it is not love that holds a marriage together, but marriage enables two people to grow together in love. Love begins with emotions, the feelings of attractions and warmth and desire for each other. But love is only truly trustworthy when it is accompanied by a commitment. Two people publicly promising each other that they will be faithful and true to each other. At the heart of love is this commitment and the fidelity that follows from it. The true trial of the feelings of love and emotions is our willingness to enter a permanent marriage. Marriage then provides the security where love can grow.

The ideal of marriage is "that two shall become one". This unity is not automatic. It does not happen on the day of the wedding. True there is a sense in which it does happen officially and formally. Infact, however, two different people, unlike each other in so many ways, do become one through time together in wich they may have struggles, compromises, disagreements and conflicts. Through these experiences and resolution of problems, forgiving each other, valuing each other, and caring for each other the two do through time become increasingly a unity. By valuing one another as if the other is ones own self this unity through time can become a reality.

God is love. It is unlikely that love can grow as it really ought unless two people, with regular habits, continue to associate with others who want to grow as Christ's people and look to God for help. This means developing habits which overrule feelings. Setting up practices which bring you together with people who share your commitment to Christ and continuing in various ways to find nourishment, reinforcement and reminders of God's love and through that the resources to be growing in love.

Marriage is not "buying a new coat". In an age of instant answers, we turn quickly to a new product when the old becomes boring or worn. For millions marriage is becoming another product easily disposed of and replaced when repairs are needed or the going gets rough. This outlook and attitude, of course, is disastrous for the kind of security and unity that can be accomplished in a life together. There are few worthwhile achievements anywhere in life that come without struggle, discomfort, or pain. And so it is with achieving maturity in marriage. It requires the ability to do something which is increasingly rare, namely, the ability to experience pain without running away from it. To struggle when the going gets rough instead of abandoning each other.

Where God's laws are trusted, and forgiveness is practiced, temptations may be resisted and failures can be stepping stones to greater depth when there is a foundation of love which has at its heart the kind of fidelity and commitment that God has shown towards us.

The reward in marriage is that it can be like a prelude to heaven. If we understand heaven as a place where we are totally accepted and no longer have to pretend or be nervous of what others think of us or whether we are

The Farther Reaches of Human Nature

A. H. Maslow

Pp. 377-378.

" To make our postulations explicit:

1. It is implied here that all human beings, including children, "need a value system," (93) "a system of understanding," (95) "a frame of orientation and devotion," (35) "the ordered demand for a conceptual grip on the universe and its meaning for us" (120).
2. The lack of such a system, or the breaking up of such a system, breeds certain psychopathologies.
3. It also releases a craving for such a system and search for values will ensue.
4. Any value system, good or bad, is preferred to the lack of system, i.e., to chaos.
5. If there is no adult value system, then a child or adolescent value system will be embraced.
6. Juvenile delinquency (so called) is an example of such an adolescent value system.
7. It is distinguished from other adolescent value systems, e.g., the cowboy world, or the college fraternity world, by the addition of hostility and contempt to the adults who have failed them.
8. We postulate that the value system, insofar as it involves principles of law, order, justice, judgments of right and wrong, are communicated primarily by the father.
9. To the extent that he, the father, has no value system, or is uncertain or weak about it, to that extent, will his children be thrown back upon their own inadequate resources.
10. A psychologically weak (no values, no clear masculine role) father figure interferes even with the kind of primary identification (the ideal self) of which Freudians speak. As a result, the child is confused further regarding "how he should be." He grabs the ideals of the cowboy and of his equally confused peers.
11. These resources are inadequate."

MAN'S INHUMANITY TO MAN

by Robert J. Connerly, Ed.D.

Basically, man is brutal to his fellowman. The big put down, that's what it's called today. Some people thrive on it. They devour others with their mouths and become fat. Parents do it to their children. Wives devour their husbands. Husbands turn upon their wives and rend them with their words. "Jab! Jab! Jab!", so said a friend of mine not long ago.

"Not so with Christians," you say? Just the other day I heard these words related to an acquaintance ... "he can't be much of a Christian to do what he did!" The big Christian put down. We hear it a lot in counseling. "You can't be a Christian and seek counseling," so say some of the Christian public. "You take tranquilizers -- brother, there must be something wrong with you spiritually. Just take your burdens to the Lord. He'll give you the peace you need." These kind of statements make a Christian Psychologist think of Job's friends.

God had a lesson for Job -- the lesson of patience but his friends advised him to "curse God and die." Noise of sounding brass; where is the love behind that kind of advice? You would think a person who admitted to taking a tranquilizer was questioning the all-sufficiency of Christ and God and the Holy Spirit. Did you ever take an aspirin for headache? Maybe you take a triple strength sedative to sleep. You might even take a nerve pill on your M.D.'s advice. Take a tranquilizer -- never -- only drug addicts and weak Christians do that! What shallow thinking! Most headache remedies have some tranquilizers, and all nerve pills are a form of tranquilizers. Christians who think otherwise are giving a COR* view of life.

Not long ago I met with a family which was all bound up in emotional involvement. The daughter despised the mother; the mother criticized the daughter, the father was a nonentity, feeling that he could do nothing to help either his wife or his daughter. In that situation hostility was shooting up in several directions at once. The mother and daughter clearly expressed their feelings toward one another, but the father covered himself up with helplessness and could not emerge from that cocoon. As a result the mother and daughter were directing hostility to him and he was retaliating by disappearing from the scene whenever he could. Not one single person in the whole situation was willing to deal with their emotions. They pulled the old COR*.

On an another occasion two Christian "friends" parted recently. "I hope we can remain Christian Brothers," said the one. He then went out and started a tale bearing campaign that you wouldn't believe. Sure he could quote I Cor. 13 and Romans 14:1. He didn't pull the old Christian Ostrich Response. He just plain began an assassination program...all in the name of Brotherhood.

"What axe are you grinding?" you say. Only this, "if we say we are Christians and assassinate our brother whom we have seen, how can we love the Lord whom we have not seen?" "Love worketh no ill to your neighbor, or to your wife or with your children."

*Christian Ostrich Response

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Chaplain's Newsletter



Pine Rest Christian Hospital

November, 1973

Wm. L. Hiemstra, Th.M., Ph.D.

Editor

Volume ⁴ 5, No. 11

"We have the nicest garbage man,
He empties out our garbage can;
He's just as nice as he can be
He always stops and talks with me.
My mother doesn't like his smell,
But then, she doesn't know him very well."

THANK SOMEONE THIS MONTH

I think it would be a good idea if someone promoted "Thanksgiving" cards. No doubt Hallmark is trying but people don't buy the idea because they suspect commercial motivation. But what an appropriate time to sit down and think of a number of people who have given you something and then make a point of a straightforward, unashamed statement of appreciation.

The most meaningful "thank you's" would be those sent to friends and relatives who are so close they'd never expect such a card from us. I'd like to see parents say "thank you" to their children for "all you have done for us." I'd like to see us draw up some lists of old experiences from home that have stayed treasured in our memories - and thank dad or mom for them ... things they'd never suspect meant a lot to us.

Then there's your wife or husband and all those things you appreciate but are so accustomed to, you expect them. Write them down and say "thank you."

Not only relatives, however ... perhaps your neighbor whom you have always appreciated - no fantastic person in the spectacular sense - just a neighbor who has been what a neighbor "ought to be". He won't listen when you tell him straight out how much you're thankful for him (but it's worth a try). So send him a "thank you" card. Or, maybe there's a colleague or a co-worker who you should say "thank you" to.

Stop a few minutes. Trace your steps through an average day, week, year or your life 'till now ... surprising, isn't it, how many stand out as people who have made life good just by being part of your life. Thank some of them this month and thank God for the people in your life.

J.K.

I treasure our contacts with the Copea family - peasants living miles beyond paved roads high in the Apuseni Mountains. They are a happy family who lead a leisurely busy life - in the midst of most beautiful surroundings. They shared with their guests their straw beds, eggs, bread and mamaliga (porridge). They reluctantly accepted \$3.50 after adamantly refusing a larger sum offered. Mr. Copea (a former lumberjack) prepared shingles for the roof of the 3-room house after reading his Bible for a 1/2 hr. The 10 year-old granddaughter in pig-tails was gleefully excited with the American visitors - especially with the young man who spoke fluent Romanian. The 22 yr. old daughter curtsied and kissed my hand as a token of respect to priesthood and age. (I am giving some thought of introducing this practice at P.R.C.H. to recover the old-world flair for gallantry!) Ana also showed special kindness to my wife who was suffering from a badly sprained ankle. The elderly grandmother (with roots in feudalism) said when we left "May their lordships have a safe trip home".

I thank God for people - especially for those who are different since they help me to become different from my usual complacent self-satisfied self!

W.L.H.

* * * * *

A GLIMPSE OF "LOVE ONE ANOTHER" OR "LOVE IN ACTION" AS SEEN BY A VOLUNTEER:

Rose liked her appointments with the doctor. She liked the drive down on the Expressway and acknowledged the sure signs of spring as pointed out to her on the way, but her mind was on the doctor. She was praying for him. She told him she would and he said he would for her, too.

When she is summoned from the waiting room, her eyes light up and she hurriedly follows the nurse.

Praying for the doctor and praying for healing had helped, as it always does, and Rose was pronounced cured and better again. And now the doctor woefully says: "I won't see you anymore, Rose," to which she replies: "Why, are you going away?" "No, Rose, but you won't be coming here anymore because your hands are all better," and with that he embraces her gently and gives her a farewell kiss.

Rose was very quiet on the return trip but by the contented look on her face I'd like to think that she was really savoring the Love of God as displayed by His children, and shown to her by her particular friends.

Birdie Regnerus

Humanity Stinks vs People are Beautiful - Cont'd.

squad presented the award Tuesday "in recognition of an unselfish deed on August 31" when Mrs. Brink lifted and righted a "full-size, 1966 Dodge sedan smashed against a tree and nearly turned upside down on Wabasis Ave. south of Tower St. N.E. Mrs. Brink has been credited with saving the life of the driver, Vicky Crebessa, 20, of Greenville Said Mrs. Brink of her action, "I gave it a shove, then a silent prayer - 'Please, God, help me' - then another shove." The car came right side up and the motor died Mrs. Brink, after righting the car, took care of her son who was upset by the accident. People Are Beautiful!

The Bible abounds in descriptions and illustrations of both the low and high views of man. The focus of both qualities are highlighted in the experience of Christ's Crucifixion - therefore, I wish to make the devotional which follows this essay a necessary editorial appendix!

In the several articles and reports given in this issue, an attempt has been made to relate the various contents to the theme of this editorial.

In connection with our candid self-examination in this Lenten season, no one of us will emerge "smelling like a rose" (credit line to Henry Velzen). In Christ we get a new start in a new life with a new basic position of being O.K. with God. Sin no longer has dominion over us(although it causes much difficulty) as we walk the Jesus Way - narrow, not broad, but wide enough for you and me and as many others who will answer the call "Follow Me".

God is genuinely interested in radical changes - from Humanity Stinks to People Are Beautiful - so much so that He gave His Son to be our Redeemer!

W.L.H.

* * * * *

I need you.
It's such a dreaded thought:
to need you.
Some part of me there is
that says I ought
not to need you.
It is a sign of weakness,
of incompleteness
to need you.

But there it is:
I need you.

Is it false pride
that makes me hesitate
to penetrate
this veil between us?
Or do I fear to hear
your negative reply?
I can't decide.
I need you.

Do you need me?
A simple question posed,
a definite answer given
are painful, final.
I stop and pause
because still I need you.

Zerka Moreno

GOD IS MORE THAN LOVE

In these paragraphs I'm going to tell about God and His love. Right now I could write ten sheets of paper on both sides telling of God's love, miracles, and kindness.

As you know, God made the world. Years later, He sent His Son to save us from our sins. There, I'm telling about God's love and kindness for us. While Jesus was on earth, He did miracles. His miracles were wonderful; they weren't like witches do or medicine men do. He healed people, raised them from the dead, and preached to them. And His miracles were as small as a snowflake and as great as a sky full of stars.

Now I'm going to jump around a little. I'm going to talk just about God and how wonderful He is.

Now I'm wondering, as I'm sure you have, - have you ever wondered where God lives? Do you think he's far up in heaven? Well, He's not, cause you can hear His voice in the loud winds, you can see His face in a woodland flower, and feel His gentle touch in the rains.

But God does more than do miracles. He gives comfort and joy to you and your family. And I'm going to tell you some joy and comfort that God gives to you and me. For one thing, He brings the spirit of joy to your family and home. He gives the spirit of peace and thanksgiving where you worship. He's your strength when things go wrong, and He's your comfort when you're lonely and sad. When you are kind and thoughtful, God enjoys that because you are doing His work. And in return, He sends happiness to your home.

And if you've never thought about this -- here's your chance to know. God is in your friends who think and act as we do, and in those who may be different. Also, God is in our parents who help us grow up to love and serve God.

I sure hope you learned a lot about God, and also there is a lot more about God that I didn't tell.

Now one important thing: God is in YOUR HEARTS.

(Taken from LaGrave News - May 1973)

Written by Mary De Haan, age 11

Prayer at Team Meeting May 8, 1973 following sharing of above essay.

Dear God - Thank you very much for Mary DeHaan. We are glad that she is alive for her family and for you; through her sharing she has made us more alive too. Make us all like Mary De Haan - then we will be more sure that we are like Jesus, loveable to you even though not likeable to all.

Blow our minds with the breath of your Spirit and fan our spirits with the fires of your devotion.

Make us humble enough to wash feet and proud enough to be called your children.

Help us to become more compulsive in showing our love for you so that our works will shine as the stars in their beauty. Make us more hypomaniac in doing good to all so that the love we receive may be shared - and you will be in all our hearts. Amen.

W.L.H.

You have so much! What are you going to do with it? It is very easy for us to take the path of least resistance - the path which this third man took. If I take no risks I'll be sure I'll never lose. If I play it safe I'll never get hurt. If I stay pretty much the way I have been I'll always be sure of myself. For it is always comfortable right where we are. It is always scary to venture into the unknown territory. Even if that unknown territory is beginning to smile at people whom we usually walk by in silence; even if that new territory is saying a supportive or challenging word where we usually do our duties. It is scary, this new territory; we would rather stay where we have been.

Now the interesting thing about this third man who wouldn't invest, playing it safe, is that when his master returns and he finds himself severely chastised and reprimanded for his fearfulness, his inability to take this necessary kind of risk to grow - the interesting thing is that he begins to blame the master for his own irresponsibility. He tells him, "You know the reason I did this is because you are the kind of person you are, because you are such a hard man and I was afraid." So not only does he act irresponsibly in not investing himself but he doubles his irresponsibility by blaming it on the master. Sometimes that's what we do too. We stay right the way we have always been, we steer clear of any risky ventures, we hold back ourselves from others when we might be reaching out in exemplary Christ-like ways. We do so and then also refuse to take the responsibility. In other words we may say, "Well, I'm just naturally shy". Or, "my supervisor is a very crabby person." Or, "I was told in school to do it this way." Or, we find some other reason to put the responsibility off ourselves and allow ourselves to play it safe without really taking the kind of risks that are both expected of us and needed by ourselves.

But, of course, the master of this man didn't see it that way because in fact the man made his own choice of what he was going to do and that is the way it is with you and I too. We choose what we want to do. We are not victims. We are not determined by forces over which we have no control. We can take what we have been given and use it in wise, thoughtfully determined, but often also in risky ways where we are not sure that we are going to get back as much as we put out. But we are not sure that we are even going to get our original investment back. We might be hurt, or embarrassed, or even lose far more than we anticipated. But that kind of risking is the kind of living that is truly beautiful, because it is the only way growth occurs and it is the only way we can truly express humble Christian servanthood.

I hope you understand what kind of risks I'm talking about. I'd like to leave it in terms of generalities. Risking in all spheres of life, but more than anything I'm thinking of you in your work. We are witnessing and experiencing growing depersonalization in this world. Everyone is busy in his profession. We all have our specialties, and what is lost is "someone who is concerned about me" - someone who cares about the person - someone who looks into my eyes, who touches me, makes me feel as if I matter. That's the kind of risking I'm talking about. You have within you the potential to make each person experience, if but for just a moment, by the way you say his name, or touch his hand, that there is such a thing as compassion and love in this world. If they feel that, they can understand again, or for the first time, perhaps in a better way, that there is a God of love also. But that takes risking. It means putting yourself out there where you might not be appreciated, might be criticized, might be embarrassed, might be misunderstood, might fall behind in your work, might get home late for supper, might get a little more tired than you want to get.

THE PUT-DOWN

One science fiction story goes something like this: A man mixes some chemicals together and accidentally spills the mixture into the city's water supply. The citizens who drink this tainted water are affected in a most curious way - they all turn different colors. Some people turn blue, some pink, some red, others green, etc. This particular city had been torn by racial strife and suddenly the objects of hatred disappeared. There were no more white, black or brown people. The leaders rejoiced in the solution to this problem and it was decided that the whole country should use this chemical.

So everyone in the country took on these rainbow colors, with a calming result in the land, but gradually something happened. The pink people began to find fault with the blue people, and the green citizens felt themselves just a shade superior to the orange citizens

Moral: It is human nature to insist upon having a person or thing or groups of people or things to hate - even if we have to go to absurd lengths to find them.

In this game of the put-down, anything or anyone is fair game: Religion, life styles, races, political views, ancestry. It can be little more than a need to feel slightly superior, or it can lead to war and bitterness. Two boys in our neighborhood, one Catholic and one Protestant, simply cannot comprehend that if they were suddenly transported to Ireland, they would be automatic enemies.... just because they would inadvertently be in the wrong place at the wrong time ...

In nearly every community there is one group who looks down upon another one. Sometimes this becomes comic; one Protestant group had all but consigned the Roman Catholic population to the deepest pits of hades and treated them as such (rarely speaking to them and deliberately putting on such airs of superiority). What the Protestants didn't realize was that the Catholics didn't know they existed. Now that takes all the fun out of it, of course. If the "inferior" group refuses to play the game, all that snubbing is for nothing.

But sometimes the hatred is irrational, subtle, and even the more cruel because of it. We all remember mouthing such cliches as "Indian giver," "Catch a nigger by the toe," "jewling" somebody out of something, or "Dutch courage." We have all imitated the Mexican bandito, the Italian gangster, or pulled our eyes into Oriental expressions; and we were doing this without ever having met any of the people we made so much sport of.

Apparently it is human nature to seek personal stature through a "hate thy neighbor" campaign.

What about ethnic jokes? I know Polish people laugh at "pollack" jokes, but I wonder how they really feel. A few of the jokes are genuinely funny, but most are crude, vulgar, and very unfunny. It is just not true that "Sticks and stones may break my bones but words can never hurt me." They can and they do.

It's a shame to spend so much time and energy on such a ridiculous pastime. What would happen if suddenly the whole world decided to focus all the hatred they could muster on the White-Anglo-Saxon-Protestant? Just for the fun of it, of course.

"Preventive Intervention in Grief"

by Gerald Caplan, Ph.d., of Harvard University

1. Satisfy the temporarily increased dependency needs by offering help by repeated supportive contacts during the actual crisis period. In other words, be there when it happens.
2. Support them in actively confronting the problem in searching for information, in scanning, in sifting, in evaluating, in searching for meaning, in planning how to deal with the issues, etc. In other words, come in as a supplementary ego figure. Incidentally, I would add to that, that since I wrote this, which is only a few months ago, I would throw in a warning. When people are in the acute phases of crisis do not force them to confront the issues openly. The people who do best in dealing with crisis are often those who manifest strategic withdrawal. They buffer those first days and even weeks. They deny, they evade, they isolate. Mental health people are often doing damage when they force open-eyed confrontation at that early stage. We must allow people to dose themselves.
3. Help the members of the family communicate with each other.
4. Help them bear the frustration of not being able to predict the outcome and in persevering with coping with that effort despite cognitive uncertainty and confusion. One of the most painful aspects of crisis grappling is that you don't know what's around the corner. You don't know what it is going to come to. You can't know and that's very hard to bear.
5. Here we come to the feeling area. You can't just isolate the cognitive. Support them in expressing and tolerating feelings and in helping each other master them. Help them realize that negative feelings are normal. This is the cognitive element in the feeling area. People who experience the feelings think that they are mentally disturbed. It is tremendously important that they define what is going on as normal and actual and expectable.
6. Encourage family members in temporarily taking over the every day roles of those who show fatigue or who are preoccupied with crisis tasks.
7. Foster sensitivity to the fatigue of family members. Not only are people ineffectual; they get tired out. Encourage them to take rest periods and then return to the struggles.
8. Counteract blaming of self or others. Blaming projection is a marvelous tension reliever. It relieves tension but the cost is usually too high.
9. Maintain hope by predicting the boundaries of the crisis and encouraging activity as a means of mastery. Even if the activity is just sitting and thinking, that is also activity. Watch out for cultural issues here. Ours is an intrusive society. When we want to master the situation we go out and do something. There are other cultures where mastery consists of sitting and thinking or contemplating. You've got to fit in with the cultural mode. The important point here is maintaining hope.
10. Promote cognitive mastery by giving information about likely crisis issues. You help them focus on the present and avoid getting entangled in fantasies linked with past failures. The psychologist among us and the psychoanalytically oriented usually come and start in crisis intervention. When memories of the past bubble up

The ABC's of P.R.

Soon after I arrived on the Pine Rest scene, I received a note from W.L.H. suggesting that some initial reactions might be appropriate for the Newsletter. As my mind traveled over the assortment of responses that I have had over the first few months - one thing stood out - it was the language.

A newcomer has much to learn about hospital procedures, job descriptions, and names of fellow staff members, but nothing is so strange as the language! Some old C.A.P.S. friends met me at coffee, welcomed me to P.R., and asked whether I had been assigned to M.T.C.E. or M.T.C.W. Someone had heard that I might be chaplain at the A.U. or C.P.U. My supervisor informed me that I would begin on M.T.C.E. and would transfer to A.U. when the C.P.E. interns were finished.

I began to meet the teams with whom I would be working. There were people from A.T. who were doing O.T. or R.T. There were M.S.W.'s and Ph.D.'s leading teams and occasionally an M.D. met with us. In our meetings I heard of T.A. its P.A.C. ego states, and who is O.K. or not O.K. Someone reported an average score on the E.P.P.S. but was concerned about a patient's elevated Pd and low Mf on the M.M.P.I. The W.A.I.S. was encouraging with a high I.Q. It was reported that there would be training for P.E.T. leadership if staff members were interested. Finally the M.D. was asked to change some meds to P.R.N. The meeting was adjourned, and at least I understood a word!

It is good to be back in Grand Rapids and working at Pine Rest.....but the language! The Q.R. may be necessary - P.D.Q. if my ABC's don't improve.

The Covenant of Friendship

Do you covenant to accept the love God has for you in Jesus Christ and to reflect it in friendship, as you publicly acknowledge the same in the presence of others today?

And do you promise:-

- to cultivate your friendship in daily living,
- to support one another in time of weakness,
- to comfort one another in time of sorrow,
- to trust one another in time of stress,
- to exercise faithfulness toward one another in the changing circumstances of life,
- to be kind to one another and to avoid the cruelties of human hatred,
- to cherish one another as persons of special value because God made each of you,
- to be honest with one another and to avoid the subtleties of duplicity which cause estrangement,
- to forgive one another when wrong or wronged,
- to share in each other's joys, as well as in your own successes,
- to help one another become better persons as you each develop your own life,
- to live according to the law of love in the relationship of friendship in whatever future - long or short - God has planned for you?

Do you promise to discharge this covenant of friendship to the best of your abilities, recognizing that God will give strength to all who ask it?

Answer:- I Do. (Spoken by each)

Declaration:- Inasmuch as you have made a Covenant of Friendship, as a minister of the Gospel of Salvation I declare that you are children of God and that Jesus Christ is your Friend: in the name of the Blessed Trinity.

Closing Prayer:- May the blessing of God be yours to keep you in this Covenant of Friendship. May God give you grace to be a blessing to one another in this life, and in the world to come may all of you have life everlasting.

Amen and Amen

C.P.E. SPRING QUARTER 1973

Christian Reformed

Rev. Paul Zylstra
Ted Koeman
Sherwin Van Klompenberg
Rev. Ben Ypma
Rev. Gerald Oosterveen
Dave Zylstra
Jake Weeda

Reformed

Dave Dethmers
Ken Zorgrager
Andy Atwood
Case Koolhaas
Roger Huitink
Art Hudak
Harry Tysen

Fourteen seminary students and clergy are enrolled in our 10 week Spring program in Clinical Pastoral Education with Chaplain Jim Kok, Supervisor of Clinical Pastoral Education. In addition, the Rev. Fred Doidge is serving this group as Assistant Supervisor.

PASTOR'S WORKSHOPS

The Chaplains' Department is vigorously engaged in "Workshop" activity. The next scheduled Pastor's Workshop will be held in May. The following clergymen were in attendance March 6 - 9, 1973 under the direction of Chaplain Jim Kok with the assistance of Chaplain Duane Visser.

Rev. J. Wilbur De Young
5129 Wayne St.
Parchment, Mich. 49004

Rev. Ralph E. Robrahn
Bayshore Gardens Reformed Church
6228 - 26th St. W.
Bradenton, Florida 33505

Rev. Bill Kosten
2103 Hall St. S.E.
Grand Rapids, Mich. 49506

Rev. Richard A. Selleck
Temple United Methodist Church
2500 Jefferson
Muskegon Heights, Mich. 49444

Rev. Peter Sluys
East Christian Reformed Church
Head Street N.
Strathroy, Ontario, Canada

Rev. Joe Vugteveen
Westmont Christian Reformed Church
525 Westmont St.
Strathroy, Ontario, Canada

Rev. Herman Schutt
935 Merrifield, s.E.
Grand Rapids, Mich. 49507

Rev. V. D. Verbrugge
Southern Heights Chr. Ref. Church
4141 E. Hillandale Dr.
Kalamazoo, Mich. 49001

Rev. Peter Brouwer
R.R. #1
Jarvis, Ontario, Canada

Rev. Daniel Bos
128 Pierce St.
W. Lafayette, Indiana 47906

He was accustomed to prayers which others thought were too long. If he were interrupted he would emphatically say, "can't you see I'm praying"! He told it like it was to him before we moderns coined the phrase, "tell it like it is".

There was a place for Claudie at Pine Rest because people cared about him here for 46 years. A few years ago there was some talk of transferring Claudie to a nursing home in Big Rapids. When Rick Evenhuis told me Claudie was crying on his bed because he had heard talk about moving him, we contacted the pastor of the supporting church which agreed that Claudie could stay here because he did not want to leave a place (home) so important to him and his happiness. Churches have hearts, too!

The bodily remains of Claude Pol were clothed in a neat gray suit on Jan. 6, 1973. Claudie's "sheriff badge" was on his chest - it was always there, even on his hospital gown at Butterworth Hospital! It would seem almost sacriligious to throw or give away Claudie's badge. When you don't have much in the way of close relatives - you need to substitute something like a badge. It becomes almost personal and a part of a person.

Related to the above is the incident whereby Claudie wanted to be like his friends. If someone else were waiting for a relative to come home from the war, so would he! It took a few years between 1941 - 1945 for Claudie to realize that his regular evening walks for two years to the grove to look for his cousin was an error - his cousin had gone to war in World War I!

The caption of this essay relates to Claudie's regular comment to me on Saturdays - "I free tomorrow, free tomorrow morning". He never had a whole free day - never wanted one - but God gave him one - His!

A closing comment - we characters who live and work here today will have to acquire more character in every tomorrow as "characters" like Claudie pass away - otherwise this place could become a mechanized monster of flesh, blood, and concrete - without heart or life - character (soul)!

W.L.H.

* * * * *

An unusual proof for the Existence of God: A 65 year old Romanian Communist who is a very religious man "even though when a child the priest used to beat me if I did not know the catechism" said "because I loved my wife (who died in 1942) and I love my daughter and my grandson so very much, there must be a God who makes it all possible!" Right on Man!

* * * * *

FRIENDSHIP
MAKES PEOPLE BEAUTIFUL!

"Friendship is the comfort, the inexpressible comfort of feeling safe with a person, having neither to weigh thoughts nor measure words, but pouring all right out just as they are, chaff and grain together, certain that a faithful friendly hand will take and sift them, keep what is worth keeping and with a breath of comfort, blow the rest away."

As a friend I want --

to cultivate friendship in daily living.
to support others in time of weakness,
to comfort others in time of sorrow,
to trust others in time of stress,
to exercise faithfulness toward others in the changing circumstances of life,
to be kind to others and to avoid the cruelties of human hatred,
to cherish others as persons of special value because God made each of them,
to be honest with others and to avoid the subtleties of duplicity which
 cause estrangement,
to forgive others when wrong or wronged,
to share in other's joys, as well as in my own successes,
to help others become better persons as I develop my own life,
to live according to the law of love in the relationship of friendship.

PRAYER

To God my Friend: Make me a friend to a friend if for no other reason than that You are my friend. Help me to become a good friend to myself so that I can share more of that which I have gained with all my friends, old and new. May I not be too proud to receive or too humble to give real friendship.

Help me to become a special friend to those who have no friends. Strengthen me to do much for a friend who can do little. Make me wise to do less for those friends who can do more for themselves and others.

May my friendship with Jesus Christ be strengthened by my friendly fellowship with Him and others so that the blurring of human boundaries will bring His love into sharper focus. In His Name...Amen.

W.L.H.

THE BEST COMPLIMENT - MY GREATEST GIFT

The best compliment I have ever received in my life was spoken by J. Roy Bennett, elder of the Presbyterian Church in Water Valley, Mississippi. It was in connection with the last goodbye spoken to me as my wife, 2-1/2 year old daughter and I left the friends and pastorate there in May 1948. Roy said, "Thank you very much for your prayers; they brought me closer to God and God closer to me!"

I treasure this compliment more highly than any praise received for being a good preacher, an excellent master of ceremonies (the best in state of Michigan according to Herb Start) plus other virtues, major and minor. (The topic doesn't call for a listing of vices, major or minor!)

Prayer is my greatest gift and in the same breath and sentence I know it is the Holy Spirit who enables me to pray effectively:- in a unique manner God is speaking to God through me so that in a most real sense the gift is not really mine!

The best exercise of my greatest gift cannot be put on paper. They are lost to my memory because they were spontaneous in the existential situation. Recently there were two such occasions: one was initiated by Brett Jelens of Pine Rest North, third floor, who at the meeting of Family B of M.T.C.E. on December 28, 1972 said, "Reverend, can you say a prayer for us?" With the concurrence of the other family members, I responded positively to Brett's request. The other existential situation was at the Thursday noon prayer service at Chapel during Religious Emphasis Week when I thanked God for the blessings Pine Rest gave me and enabled me to give to others. In both of these instances I felt "borne along and aloft by the wings of prayer", the best expression of my greatest gift.

I share several recent prayers which were written before or after they were spoken to God. I share them with sensitive spirits (all intellectuals and logicians should not read them) with the prayer that they will "bring you closer to God and God closer to you" (cf introductory paragraph above).

Prayer while Harry Lemmen was being supported by Family B of M.T.C.E. on December 29, 1972, the last day of 45 years of work for P.R.C.H. - Harry was being gently rocked high in the air, close to the ceiling - "Dear Lord, we have elevated Harry to the ceiling to help him feel how important he is to us. As we have lifted him up in honor, we ask you to resurrect us all to newness of life as we end another year and prepare ourselves for 1973. Amen."

Prayer at Family Christmas Dinner 1972 - "Dear God: Thank you very much for another Christmas Day. Thank you for all of them, especially the first one. Thank you so much that we can all be here - especially Lois Ann and Joel so that we can have two celebrations in one week. Bless Paul today as we are with him, and he with us, in mind, heart and spirit. We are so glad that you can be in all places all the time. Thank you for your love which touches us in Christ, so that ours can touch one another's around this table and be big and strong enough to reach Romania. Bless your food to our bodies - may they be yours too, as well as our souls because only what we are in Christ will count today as well as in the end. The food may be a little colder because of this long prayer, but may our hearts be much warmer in the experience of putting You first. In the name of our Blessed Savior. Amen."

PEOPLE CAN BECOME BEAUTIFUL

A Review Worth Sharing - A Book Worth Reading - An Action Worth Doing.

ON CARING

by Milton Mayeroff

Harper & Row

World Perspectives, Vol. 43, \$4.95

Perennial Library 242, paper, \$.95

Reviewed by Paul W. Pruyser

Psychologists seem to have overlooked this little book, which was published more than a year ago. Though it was written by a philosopher as an essay (two reasons for keeping it off our desks), its title should have attracted the helping professions, for they are in the caring business.

It is high time that someone subjected caring to systematic scrutiny, for our therapeutic and pedagogical techniques are worth little if we lack an articulate conviction about the nature and meaning of caring. Mayeroff has such a conviction and shares it with his readers, writing blissfully without footnotes, name dropping and other scholarly clutter. In fact, he notes that real caring reduces clutter in the lives of the persons who care and of those who are cared for. And so he never refers to Heidegger's *Sorge*; instead he enlists a few quotable friends to accompany him. They are Carl Rogers, Gregory Zilboorg, Bruno Walter, Norman Mailer, Ben Shahn, Andras Angyal and Viktor Frankl, each of whom contributes a brief vignette. No school of thought here, no masters, no disciples; only persons who cared about something - art, literature, patients, music, clients, children or persons.

Mayeroff finds that caring is helping the other to grow. "The other" is not necessarily a person - it may be a bright idea, a musical theme, or a plot for a novel. If it is a person, it means helping him to care for someone or something apart from himself so that he can develop his own caring patterns. This involves knowledge about the other, and knowledge about oneself, patience, honesty, trust, humility, hope and courage. Every parent, teacher or therapist will acknowledge these elements as ideal.

But Mayeroff also holds that the carer actualizes himself while he is caring for another, and that it is the process that counts rather than a fixed notion of the outcome. One must be "up to" that process, shoulder its continuousness, and be attuned to the guilt-signals of conscience. One must accept reciprocity: the carer also needs care, sometimes from the very person he cares for. In this sense, caring is not just a benevolent activity; it is a necessary part, if not the core, of self-actualization. Mayeroff unfolds the principles for a dynamic theory of personality; in his presentation of caring, "being" and "doing" are one. In caring for another person we are also with ourselves. Caring orders life and gives it meaning. Caring situates a person in life so that he is "in place."

In saying all these things Mayeroff treats us to a singular freedom from existentialist ponderousness and jargon. His voice has a personalistic ring on the wavelength of John Dewey and Angyal and William Stern. People do not give meanings to each other, but each becomes his own meaning as he cares and is cared for. Meanings are both created and discovered in the kind of self-actualization that has caring as its dynamic core.

deal with the mess that clever fallen spirits and smart human vegetables have made of your creation, people, and world. Smash with your love and power (and use us in the process) the demonic principle operative in this world according to which battered babies produce battered babies in an on-going program of hatred. Deliver us from the culturally tolerated but devastating indifference which makes us so "symptom-free" that we can be comfortably complacent with our own selfishness. Help us to help one another with our blind spots so that we can become better persons in relating to You and our friends and enemies. Give us a fresh approach in this hour so that we can get a new start today in beginning to use more of the 90% of potential which each of us has not yet used. Dear God, make us more like our Holy Redeemer whose heart and mind were synchronized by the perfect love of His whole soul. We plead His merit and pray in His name. Amen."

William Louis Hiemstra
child of God

NEW HAPPENING ON THE A.U.

We've just started some religious discussion groups on the second floor Adolescent Unit for staff and kids called, appropriately enough, "Religious Growth Groups". We have four of them meeting at different times throughout the week with about a half dozen people in each group.

We're sharing with each other some of our religious development and background, some of our struggles, failures, and successes as well. Generally, we're trying to locate where we are religiously and what our feelings are about that situation. We try to help each other, give a little support and grow together.

For guidelines we're using some posters which have catchy captions for discussion starters. Here are some examples:

Hope ... like the dawn of a new day is always new.
Celebrate a piece of bread and you have celebrated life.
Ice cream cones are especially good before they get all melted but with people it's the other way around.
Could you ever imagine someone saying that having a real gulp of of life is the first step toward being a Christian?
Did you ever in your whole life think you'd ever have a whole life?

Chaplain Bob Huizenga

EMPLOYEE TALENT NIGHT

JANUARY 31, 1973 - - - - - 8:00 P.M.

M.T.C. GYM

THE RACE IS ON! - THE A.T. & NURSING DEPARTMENTS ARE COMPETING IN THE SALE OF TICKETS FOR EMPLOYEE TALENT SHOW ON WED., JAN. 31 AT 8 P.M. A "PIGEON TROPHY" WILL BE AWARDED TO THE WINNING DEPARTMENT - ALSO TO INDIVIDUAL SELLING THE MOST TICKETS! COST TO ALL IS \$1. IF YOU WANT TO COME BUT CANNOT AFFORD TO PAY, SEE EXPEDITER - "SANTA CLAUS" OF PINE REST FOR A FREE TICKET! BENEFIT OF CHAPEL BLDG. FUND - WE CAN START WITH THE COLD BARREN BASEMENT! EVERYBODY PAYS, INCLUDING PERFORMERS - NO CLERGY DISCOUNTS! ALL ARE INVITED - COMPEL THEM TO COME!

ALL SYSTEMS ARE GO FOR EMPLOYEE TALENT NIGHT. BRING THE FAMILY - PROGRAM RATED G FOR GOOD. YOU NAME IT, WE'VE GOT IT - "LONG HAIR" AND "SHORT HAIR". DRAMA - SKITS TO SHAKESPEARE. MUSIC - COUNTRY, SOUL, ENSEMBLES, QUARTETS, COMBOS. PIANO - "OLDIES" ALSO CLASSICAL, PLUS MUCH MORE!

* * * * *

HELP! THE RUSTIC MARKET IS IN NEED OF YOUR DONATIONS AT THIS TIME. ALL GOOD USED ITEMS ACCEPTED BUT USED FURNITURE IS ESPECIALLY NEEDED. IF DESIRED, WE WILL SELL YOUR ITEMS ON A CONSIGNMENT BASIS. FOR FURTHER INFORMATION, CALL 455-2522 DURING STORE HOURS MONDAY - FRIDAY, 9:00 A.M. TO 4:30 P.M. AND WEDNESDAY EVENING 6:30 P.M. TO 9:00 P.M. OR, BRING YOUR ITEMS DIRECTLY TO THE BARN. REMEMBER - ALL PROFITS GO FOR REHABILITATION AT PINE REST!

ALBUM OF SNAPSHOTS FROM "TALENT NIGHT"
JANUARY 31, 1973



(LEFT) While "Expediter" Hiemstra and Master of Ceremonies Velzen added some finishing touches... (Below) a large audience gathered in the M.T.C. gym to see 15 individuals and groups display their varied talents.



(ABOVE) Diane Voogt walked off with first place honors for her piano rendition of "Fantasia in C Major."

(BELOW) Chuck Fridsma & Co. took third place for their humorous skit.



Joan Knot's musical selections on the Cordovox earned her second place.



Elsa Santana received the Pigeon Trophy for selling the most tickets - 110!



(ABOVE) The Grand Finale.



Chaplain's Newsletter



Pine Rest Christian Hospital

December, 1973

Wm. L. Hiemstra, Th.M., Ph.D.
Editor

Volume ⁴5, No. 12

"AND THE WORD BECAME FLESH!"

God did not just say he cared. He gave real living evidence of how much he cared. He sent Jesus - "and the Word became flesh." That is the Christmas story. It is a Father who loved so much that he was willing to back up his words, spoken for centuries by prophets and priests, with the real live Son. In Jesus, God showed us that he loves us and understands our need to be brought back from lonely separation to Him and one another.

I like a contemporary Psalm (from Psalms of My Life by Joseph Bayly) that says this well:

A Psalm for Christmas Eve

Praise God for Christmas
Praise Him for the Incarnation
for the Word made flesh.
I will not sing
of shepherds watching flocks
on frosty night
or angels choristers.
I will not sing
of stable bare in Bethlehem
or lowing oxen
wise men
trailing distant star
with gold and frankincense and myrrh.
Tonight I will sing
praise to the Father
who stood on heaven's threshold
and said farewell to His Son
as He stepped across the stars
to Bethlehem
and Jerusalem
And I will sing
praise to the infinite eternal Son
who became most finite
a Baby
who would one day be executed
for my crimes
Praise Him in the heavens
Praise Him in the stable.
Praise Him in my heart.

"And the Word became flesh" is the story of God's love in Jesus. This Christmas it can be the story of our love. Words are important. Let's tell our love; but, let that love be real, and let it come out in action. That is where love is put to the test.

D.A.V.

The closing prayer included Thanksgiving for what we had given and received in worship, with a petition for God's blessing upon the refreshments available on the East lawn after the worship service. We had a singing postlude, "Isn't the love of Jesus Something Wonderful", and upon exiting from the Chapel all were invited to take a small piece from a large loaf of bread as a symbol of our unity and fellowship in the loving service of working for the well-being of one another. It was carefully explained that this was not a sacramental occasion, although each person could exercise additional personal options regarding his action.

Staff members and families provided part of the light supper and assisted in serving so that the entire group could socialize in a very informal way while sitting on chairs, although most preferred the lawn.

It was a good service. Visitors Susie Van Eerden (age 6) said "it was the best church I ever went to", and Laurie Van Eerden (age 4) said, "it was too hot in church". I agree with both. I wish all of you could have been there - this report is written so you can "be there" second-hand! You will want to read the reaction of a parent below!

W.L.H.

* * * * *

Reaction of a Parent to Special A.U. Family Chapel Service

Dear Dr. Hiemstra:

Sunday, June 15, 1973

Here are just a few thoughts that ran through my mind concerning the "family" chapel service last Sunday evening. Someone once said that true Sabbath observance consists of worshipping the Lord with joy. This was something I felt at the Pine Rest Chapel Worship Service last Sunday evening. As people from all walks of life met to worship God, even though the evening was hot and sultry, a spirit of joy and fellowship prevailed.

And this was truly appropriate for the theme of the entire service was the love of God. And tell me, what can bring more joy into the life of a person than to know that God loves him and forgives him and accepts him. I was so glad to see this theme carried out in song, by word and through action. And everyone participated in one way or another. All ages were compelled to involve themselves. Black and white together were one in the Lord. The need to become actively involved may at first have felt strange and almost fearsome for some of us who usually attend worship services in churches where we act like sponges that take in and are seldom squeezed enough to also give. But when I stop to think, giving is every bit as important an ingredient in true worship as taking is. I was happy for the opportunity to become actively involved in the worship service. I was edified and once again assured that God's love is real and present in and through the lives of His people. The truth of a statement I found hanging on the wall of my daughter's room, was re-emphasized in my mind "Where there is forgiveness, there is full acceptance, and where there is full acceptance, there real happiness and joy have been restored".

Dr. Hiemstra, God's great love radiates to others from your words and actions and was certainly vividly portrayed in the chapel service last Sunday evening. God bless you further in the days to come.

Our 18 yr. old son, Bob, was so impressed with your "step-in-faith" concerning the offering that he gave me this part of his tithe, \$10.00 to send to you to help you get what you want so very much for the chapel.

Very Sincerely Yours, (Signed) Clara Sweetman

P.S. I certainly appreciated the fact that so many staff members and their families were present. The warmth and concern they showed for people as they freely circulated among the people during the refreshment period was a joy to see!

3. As a result of the demise of religion as an all-encompassing belief system which provided the glue that held societies together, we have many varieties of belief systems developing. Some see the glue in the technology of contemporary society: man is determined and conditioned by the technological system itself. Others see a remnant of "good will", a hang-over from the Judeo-Christian Ethic. Still others see society as primarily held together by "exchange theory" - a purely economic, hedonistic, base. Finally, and I am afraid many Christians fit this description, most simply take a societal system for granted, don't ask questions and frequently are the unwitting victims of tradition, technology, the American way, and so forth.

We could go on but I believe the point is made. There seems to be little in the way of a unifying belief system that provides a basis for hope and challenge to the human family.

It was out of this pessimism that my own optimism was aroused. It is an optimism that is in a state of flux, but the direction seems clear to me. Efforts of science to explain away belief systems based on faith, hope, love, etc., and substitute a reasoned, clearly defined, scientifically plausible belief system, have failed. Suddenly we find social scientists taking another look at religion, turning to existentialism and humanism, daring to entertain such vague, esoteric concepts as forgiveness, reconciliation, hope, pro-active behavior, self-actualization, being and becoming, etc.

I thought again about Pine Rest and the people I knew there. I read the Chaplains' Newsletter and experienced anew the caring for those people who are unlovable by most objective social science theories. I could understand more clearly the law of love, not abstractly, but in a very concrete way. It is not a whimsical law, set up arbitrarily by some unknown God. It is a self-fulfilling prophecy from the Master psychologist. It is not a law that pities: it encourages, it sees through the outward appearance, it confesses the faith and the potential of the human being, it sees the image of God manifested in small acts such as mail delivery, snow shoveling, sweeping, etc.

I began to conclude that those musty, faded doctrines of my youth could take on new meaning. Perhaps the absolutes of the moral law, Calvin's concern for duty, the obligation to love those who hate, did provide moral-ethical imperatives that suggest some solid ground in a labyrinth of scientific quicksand.

Before we hastily pat ourselves on the back, one final word. I learned (and believe) that the Christian Church (and frequently its members) is notoriously guilty at times of supporting the status-quo, of fearing to take risks, of failing to be on the cutting edge in confronting the issues of our time. Perhaps it is our own reluctance to give up the non-essentials which provide so much comfort, certainty, direction, that sometimes prevent us from a concern with the essentials. I am suggesting that we are to be action people, concerned not only with the results of individual and collective misfortune, sin and guilt, but also concerned with changing systems, both individual and collective - of correcting wrongs in society on all levels. In that context the Hospital can be seen as something more than a self-perpetuating support system. It has potential for being a model of Christian commitment in both the pastoral and prophetic areas, of influencing the larger community by really getting into it and becoming a vital part of it.

PINE REST AND THE INCARNATION

Recently, I had a theological insight which I shared with a friend of mine. It occurred to me that Pine Rest is an institutional form of the incarnation. The incarnation, of course, means that God became a man and completely identified himself with the human situation, and became a servant of others. This took place in the person of Jesus Christ. Jesus Christ is no longer here on earth, but his body, the church, still is. As his body on earth, the church is now the incarnation of God in the world. Pine Rest is an institutional expression of that incarnation.

As a corporate expression of the incarnation, Pine Rest must meet two criteria. The first is that our identity must be with Jesus Christ. The second is that we must model ourselves after his example of caring and serving. I would like to say a few things about each of these two criteria.

The first question which we have before us is how to maintain our identity with Christ. Most obviously this is done by maintaining a commitment to the teaching and the practices of Jesus Christ. It seems to me that the Christian commitment we look for must not be confused by a religious ethnic solidarity. In the future it may be necessary to spell out the presuppositions of our Christian commitment in more detail so that they are distinguished from any religious ethnic standards which we may have incidentally acquired.

We as a hospital may not be able to state our presuppositions without input from people who differ with us. I feel that we may need to incorporate into this institution some method of self-scrutiny. We could also dialogue with other institutions of like nature but with differing philosophical and religious commitments.

The second question which we have before us is whether we are modeling ourselves after Jesus' example of serving others. In order for us to be truly incarnational I am suggesting that the focus of our serving must change from the Christian body itself to the world at large. It seems to me that for too long the Christian church has seen its incarnational task as serving its own quite exclusively.

I do see this hospital fulfilling the servant role in society more fully now than it has in the past. For a long time this institution was the Christian family's way of taking care of its own. More recently the hospital has been serving the general public, just as Christ himself served those with whom he came into contact. It seems to me that because of our commitment to Christ, this is as it should be. We should be serving society in much the same way that we have been serving "our own" in our earlier history.

As it stands now I see no reason why receiving payment is incompatible with the servant role. We are providing services to the community for which they would need to pay anyway. I do not see any need for us to provide these services free of charge in order to meet the criteria of being a servant body in the world. Nor do I see any reason why we need to fear losing our Christian identity if we are self-consciously aware of what criteria we want to find in those who promote the Hospital's mission.

WHO IS A VEGETABLE?

When I began my work as a hospital chaplain at the Christian Sanatorium in Wyckoff, New Jersey, in June 1950, I soon learned that there was an unwritten law that no employee should use the words "crazy" or "vegetable." These words were viewed as derogatory, dehumanizing and consequently as anti-Christian; and not merely contrary to the good etiquette of ladies and gentlemen.

I always wince inside when I hear the word "vegetate" - it is too close to "vegetable", and that makes me uncomfortable inasmuch as there are different philosophic and religious positions which will determine the applicability of the term. Furthermore, our human observations are necessarily external and there is so much that goes on within a human being of which we are unaware that it would seem most prudent to admit our finitude and trust God to make the adequate diagnosis of who is a "vegetable"!

I refuse to accommodate my thinking to pagan philosophies of man. If we glorify the intellect, idolize the genius, one can then easily designate the grossly retarded as a "vegetable". If we subscribe to biological determinism as determinative of the essence of man then we will regard those who have lost significant mental or physical processes as "vegetables".

A hedonist would consider a person to be a "vegetable" who was not intense in the pursuit of pleasure and the avoidance of pain. A stoic would "vegetablize" persons who were emotionally swayed by events in their environment. In this way it would be possible to run the whole gamut of philosophic systems in their determination of what constitutes man and non-man ("vegetable").

It is most important that our orientation and practice be consistently Christian. God breathed into man the breath of life and man became a living soul! Where the spirit of God is, there is life. Life can be present even when many of the functions of daily living are seriously impaired. And God can confound the wisdom of this world (including ours) by being vitally present in the inner life of his handicapped children of any age, and by being absent with His blessings from those healthy (sic) human specimens who hate Him with a cruel hatred though they be expert in normal functioning for the advancement of their self-centered lives! In this connection I cannot refrain from paying tribute to the staff of Building 3 (Geriatric Unit) for their wholesome regard for senile and arteriosclerotic patients as being real people in need of loving care - in this sense neither those served or those serving are "vegetables" from God's point of view.

Who is a vegetable? Just be sure that you are not - and your certainty will be increased as you observe the spirit of God operative in your heart and life through a true love for God, your neighbor and yourself!

W.L.H.

LIFE ENRICHMENT BOOK TABLE

(Located in the Professional Annex - 243 - 68th St. Phone Ext. 207)

Some Books On Hand Of General Interest

1. Parent Effectiveness Training
2. Born to Win
3. On Caring (Bill Van Eerden - highly recommends this one).
4. Peoplemaking by Virginia Satir
5. Dare To Discipline ("Great!" says Art Jongsma)
6. The Intimate Marriage
7. In and Out of the Garbage Pail by Fritz Perls
8. On Death & Dying by Kubler-Ross
9. I'm O.K. -- You're O.K.
10. Sex In Human Loving - Berne
11. Why Am I Afraid To Tell You Who I Am?
12. Self-Disclosure by Jourard
13. By Marjorie Holmes
I've Got To Talk To Somebody God
Love and Laughter
Nobody Else Will Listen
14. The Hiding Place by Corrie Ten Boom
15. The Living Bible
16. For children:
by Meindert De Jong
Journey From Peppermint Street
The Singing Hill
The Child's Story Bible - Voss
17. Psychology of Women - Judith Bardwick
18. MS Means Myself by Gladys Hunt
19. A New Song - Pat Boone
20. God's Psychiatry by Allen

PINE REST CIRCLES' 58TH ANNUAL SALE DAY

June 27, 1973 - - 10:00 A.M.

17 Booths - Baby Sitting Service Provided - Food Served All Day - Programs in the Grove - 2:00 P.M. and 7:30 P.M.....Featuring Lynette De Groot, Steve Katerberg and the Ambassador Quartet. EVERYONE INVITED. Proceeds for Pine Rest Christian Hospital.

In case of rain, Sale Day will be held in the Children's Retreat Day School, with both programs taking place in the hospital chapel.

EMPLOYEE CHAPEL MEETING

We had a great service on Friday, January 5, 1973, to conclude our Religious Emphasis Week (the benefits not concluded - but to go on thru 1973). If you were there you will appreciate the flashback provided by this write-up. If you were not there and could have been there, I hope this article will motivate you to put forth special effort to attend the next Employee Chapel Meeting!

It was a wonderful service, because everyone there was prepared to give. The two duets sung by Herb Start and Jim Vander May were excellent. They gave their best in singing "At the Cross" and "In the Cross of Christ I Glory". Chaplain Jim Kok came from his sick bed at home to Chapel at 4 P.M. because he wanted to give - and he did his very best in inspiring all to use more of our unused potential - as he counseled himself and all not to imitate the man who did not use his one talent because of his fear of losing. Dr. Robert Baker, our Superintendent, gave as he helped all to realize that God's Love Helps Us and this best qualifies us to relate to the truth printed on our R.E.W. smile buttons - God's Love Helps People".

Bob Haan and Joan Knot gave their best in playing the organ and piano. The 150 people who were in attendance gave their best - in the form of participating in the group singing, "Isn't the Love of Jesus Something Wonderful" and "I Have Decided to Follow Jesus" - also in their receptivity to the giving of all those mentioned above, and in their cooperation with the chairman in the action worship of forming an "audience cross" and the fellowship experience of placing a caring hand on the shoulder of a neighbor to symbolize the practice of the law of love.

It was a powerful service. Everybody gave - including God who through the Holy Spirit was waiting for us to gather together, was there all the time we were, and accompanied us when we left.

If you would like more of the same, please tell me - in this way you can be giving now!

William L. Hiemstra
Director, Chaplaincy Services

FLEXIBILITY IN RELIGIOUS PRACTICES

We are all creatures of custom, and our religious customs are especially important. Each person develops his own set of habits in prayer and spiritual growth which provide a structure for his life, and it can be upsetting when that set of habits is changed.

One young lady in the Adolescent Unit stopped me short the other day when she related to me that attending chapel and engaging in devotional exercises here made her uncomfortable. In her own background she had been used to much more symbolism than our stark chapel offers. She missed the kneeling benches which placed her on her accustomed attitude of prayer. Nor had she ever been told to pray with her eyes closed. Prayer was always made while her eyes were fixed on some visible symbol of the Christian Faith.

Doubtless more examples of this kind of thing could be found. As Pine Rest enlarges itself to include the whole of Christ's body we should be sensitive to the needs of other Christian men and women.

George Vande Werken
Chaplain Intern

POETRY AND PRAYERS

I almost died
way back
when I was ill
I could have died,
I nearly died.

Would you have cared?
And you?
And you?
How might
your lives have changed?

And is it even fair to ask:
Would you have cared?

Zerka Moreno

Dear God - Thank you so much that my lovely new friend Zerka Moreno is alive and creative so that she can help others become more alive and real.

Dear Lord, we care that you died - but not as much as you cared in dying. You did not become despicable and rejecting toward people though you were despised and rejected of men. We profess our love for you anew during this Lenten season as we remember in a special way your love for us.

Help us not to be offended by your nakedness because your love was not repulsed by human hatred and indifference.

We need You. Help us always to feel that, and unashamedly express it too, to You and others - knowing that you will never really let us down because You went to the lowest depths to bring us up.

Increase our faith and trust today so that weak logic will not be a barrier to stop us from embracing You both as the Lamb of God and the Lord of Glory. Amen.

W.L.H.

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PRAYER AT TEAM MEETING

Dear Lord - We can be many things alone, but being a Christian is not one of them. First and last of all we need You for Your forgiving love, healing mercies, and quickening power, and all the many other benefits You merited for us by Your perfect life and death. As we think of Nancy Van Tuinen again, we pray for that special divine action for her and all others pressed hard by emergency conditions in the desperations of human life.

We are grateful for all Your goodness to us - the light and warmth of the sun today is a pleasant reminder of all Your many good gifts. Make us as open to receive Your grace as You are to give it. Deliver us from the "piece-meal" syndrome in relation to love and grace, according to which we short-change You, ourselves and others.

Since there is more than enough of Your love and grace for everybody, help us to share so that all will have more, according to the divine logic - which really blows our minds - that the more we give away, the more we have.

Blessed Savior - we remember today in a special way that you had open wounds so that ours might be healed, Your heart was broken so that we might acquire a new one, Your anguish was God's necessary prelude to our joy - all because Your death is our life. Amen.

W.L.H.

RECIDIVISM (Cont'd)

At any rate, Christian parents live in hope that their religiously rebellious children will return to God. This is their earnest prayer as they plead with God for the fulfillment of the covenantal promise, "I will be a God unto you and to your seed" (Genesis 17:7) and "the promise is to you and your children" (Acts 2:39). Psychologically speaking there is the potentiality that the principle of recidivism will be activated - sometimes a different environment, a new stress, or a new presentation of the old message will provide the occasion for the rebellious youth now grown to be an adult to find his way to the heart of God and feel good about again being where he was (though this may have been forgotten) in earlier years before the rebellion. Recidivism therefore can be a vital part of the Christian's hope.

W.L.H.

* * * * *

PSYCHIATRISTS AND RELIGION - SIGNS OF COLLABORATION By Hert M. Grant

The Question was: "Do you provide training, therapy, screening, or other psychiatric services for any religious institution?" It was buried in APA's 1970 Census of Psychiatric Manpower, possibly because no one really expected much of a response. Consequently, there were no follow-up questions - it was strictly a Yes or No matter.

But then in came 2,198 Yeses, out of 17,564 total responses. Among those astonished enough to do something about this unexpected baby in a basket was Angelo D'Agostino, M.D., S.J., one of the few psychiatrists in the country who is also an ordained Roman Catholic priest and a Jesuit. He is also vice-chairman of APA's Task Force on Religion and Psychiatry, of which Dr. Abraham Franzblau is chairman. "Freud's Moses and Monotheism, as well as a lot of other books and articles critical of religion," says Dr. D'Agostino, "have generally created in the public mind an image of psychiatry as a-religious, if not outright anti-religious. When I saw the response to the census question on religion, I thought that this might be the beginning of evidence that the public is wrong."

What followed was a second questionnaire sent by the task force to those who had acknowledged work with religious institutions. Some 850 returned the questionnaire, sufficient for an accurate data collection about their lives, beliefs, and practices.

Possibly the most important and tantalizing question about psychiatrists' services to religious institutions is what they do. In general, they had multiple functions. Consultation was found to be the leading activity (78 percent) followed closely by therapy (72 percent), then training (65 percent), screening (52 percent), "other" (39 percent), and research (11 percent).

Of those who provide direct therapy to religious institutions, 92 percent utilize individual therapy. Among the "special therapies" provided were family therapy (by 72 percent of those providing therapy) and alcoholic therapy (49 percent).

Roman Catholic institutions are the most commonly served with 38 percent of responding psychiatrists providing them services. No other denomination approached the Roman church in percentage points; second place is held by the Episcopal Church, served by 10 percent of respondents.

The next morning, half-grudgingly, in the privacy of my own room, I tried out this business of listening to God. And in the silence I began to realize that I knew nothing about His thoughts in mine.

And so I went back to my new friends to learn. And as I gradually began to achieve the first true sharing in my life, I began to discover that religion is not a separate compartment, distinct from our everyday concerns, but that when we let it, it can permeate and transfigure them all.

One of the first directives that came to me as I learned to cultivate that listening silence was that I was to visit the minister to whose altar call I had responded at age 12. What would the man think of a stranger bursting in on his privacy with some personal reminiscence?

What I found when I got there - what God alone had seen - was an ill and discouraged man whose life in this low mood seemed to him quite wasted. He was absolutely dumbfounded to learn that his sermons had changed lives and been remembered through the years.

Through this and dozens of similar experiences, I gradually learned the power that can come through sharing. In time, this change of thinking led me into psychiatry, where the act of sharing can have startling results.

One man had been coming to see me for weeks without ever getting down to what was really bothering him. One morning he asked me, "How do you use the quiet time you speak of in your books?"

Suspecting that he was not really interested but just seeking again to avoid some subject that frightened him, I said, "Let's not talk about it. Let's try it." We closed our eyes, and I prayed.

But instead of inspiration, all I seemed able to think about was the bills that were due this month. I've got to sit down tonight, I thought, and go over the household accounts with my wife. This would never do! I should have been setting an example of prayer, not fretting over money!

Then came the unmistakable directive: Confess to this man what you've been thinking about.

Well, I wrestled as I always do, but I finally got it out. He looked startled.

"That is my problem!" he cried. "I must lie to my wife about money every day because I have a secret life. How did you know?"

With the truth at last out in the open, we were able to face his problems together. But it might not have happened if I had tried to hide behind the face of "spiritual" mentor; if, in fact, I had declined to share my very fallible self.

For I have found that it is not when we are most loftly minded but when we are most human that we come closest to God. It is a truth He must reteach me every day.

COULD YOU MAKE IT A LITTLE BETTER, LORD?

What's wrong with you, Lord?

The headlines hit me in the face again today
with who's happy and who's sad.....

I'm glad for the happy ones:
 promotions, weddings, winning, making it big.....
but there is so much sadness.
so much that doesn't need to be.....
shouldn't be.....
it's unfair, it's horrible!

How can you make a world in which
 people starve in Pakistan,
 nineteen-year-old boys kill each other in Vietnam,
 fire destroys a whole family in that tenement house?
Why, with all the new cars, trips, lobster, steak,
 gin and Scotch around,
 is there never enough money to give the city's children
 a decent education, or the poor a decent living standard?

What's wrong with you, Lord?
Can't you do something about it?

You mean.....you expect ME
 TO DO something about it?

Oh.....

* * * * *

From the Pastor's Desk:

Sermons to make, this letter to write, plans to lay,
A phone call.
A friend, a man, a saint
alone and down.
I talk. He talks.
The words don't mean that much.
I think, He thinks,
of him, of me, of us, of them.
He cares. I care.
Thoughts cannot contain its meaning.
His being, my being, our being.
Love is God being.

("Where two.....are gathered in my name, there am I.")
Matt. 18:20

Rev. Arlo Compaan, Pastor,
St. Joseph (Mich.) Chr. Ref. Church

SUMMER C.P.E. STUDENTS

Chaplain Jim Kok is to be complimented for recruiting and supervising a group of 15 clergy and divinity students for a ten week program in Clinical Pastoral Education which began on June 4, 1973. Chaplain Kok is being assisted by the Rev. Peter Niewiek of the Eastern Avenue Christian Reformed Church of Grand Rapids, Michigan.

Registrants in the program are:

Christian Reformed Church	Tom Vander Ziel	Grand Rapids, Mich.
	Ed Boer	Brigham City, Utah
	John Byker	Grand Rapids, Mich.
	Dave Stravers	Grand Rapids, Mich.
	Jim Stoel	Grand Rapids, Mich.
	Phil Touw	Grand Rapids, Mich.
Reformed Church in America	Arlan Ten Clay	Holland, Mich.
	Tom Bos	Holland, Mich.
	Curry Pikkaart	Holland, Mich.
	Craig Wagner	Holland, Mich.
	Jim De Vries	Grand Rapids, Mich.
	Dick Doeden	Holland, Mich.
	Dan Ramaker	Holland, Mich.
Episcopal Church	Sam Morrison	Evanston, Ill.
Church of South India	George Karunakaran	South India

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RUSTIC MARKET

The Rustic Market needs merchandise - used items of any sort, dishes, furniture, appliances, what have you?

Spring time is the season for housecleaning - why not donate your usable things to a very worthy cause?

New Hours: Monday (closed all day)
 Tuesday through Friday - 9:00 - 4:30 P.M.
 Saturday - 8:30 - 11:30 A.M.
 Open by appointment evenings - Call Mr. Gabrielse - 455-2522

Donations can be left in the drop box by the door.

All profits for Rehabilitation.

Come in and browse around - lot of interesting things to buy and see.

CHRISTIAN YOUTH CORPS VOLUNTEERS

The first group of 17 C.Y.C. volunteers arrived on June 6, 1973 and will leave on July 13, 1973. Members of the group are:

Laurel Ekdorf, Edgerton, Minnesota
Nancy Decker, Grand Rapids, Michigan
Susan Elenbaas, Grandville, Michigan
Patricia Sikma, Sheldon, Iowa
Becky Vander Puy, Sheboygan, Wisconsin
Helen Sybesma, Hull, Iowa
Janice Boersma, Grand Rapids, Michigan
Grace Benjamins, Blyth, Ontario
Joyce De Vries, Dorrr, Michigan
Diane Schilstra, Elkhart, Indiana
Sally Bielema, Grand Rapids, Michigan
Bonita K. Brower, Luverne, Minnesota
Eloise DeWit, Hull, Iowa
Annelies Contant, Victoria, British Columbia
Judy Van Wyk, Chicago, Illinois
Jeanne Veenendaal, N. Newton, Iowa
Rodney Duke, Jersey City, N.J.

- - - - -

A second group of 10 C.Y.C. Volunteers is expected at the Hospital on July 11, 1973 and will remain through August 24, 1973. Members of the second group are:

Edward Baker, Grand Haven, Michigan
Linda Haan, Kalamazoo, Michigan
Jill Roels, Holland, Michigan
Marilou Van Hemert, Holland, Michigan
Gretchen Kay Van Loo, Randolph, Wisconsin
Judith Workman, Hinsdale, Illinois
Elizabeth Ann Bosma, Grand Rapids, Michigan
Lynn Coulter, Middlebury, Indiana
Sandy Eskew, Grand Rapids, Michigan
Vern Van Hofwegen, Edgerton, Minnesota

I N D E X

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3.	"THE WORLD IS A KNEE CAP"	- by Duane Visser	
4.	GOD IS MORE THAN LOVE	- by Mary De Haan	
5.	WHAT IT'S ALL ABOUT	- by Henry Velzen and Grace Hanenburg	
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11.	FOUNDATION PRAYER	- W.L.H.	
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12B	NEW NOTICE OF RUSTIC MARKET		
13.	LISTINGS OF NAMES AND ADDRESSES OF CHRISTIAN YOUTH CORPS VOLUNTEERS		
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ON CARING - Cont'd

A life that is ordered through caring will have some telling features. It acquires a special kind of certainty - not a stewing need to feel certain and to seek guarantees, but a restful security that retains vulnerability. Caring orders life by sorting out important pursuits from unimportant ones, and it gratifies the carer. A life of caring finds its significance in the present and considers it enough. Enoughness, if I may put it this way, is one of Mayeroff's most creative ideas. The person who cares no longer need tilt at windmills or long for pie in the sky. He has found his home on earth and that home is wonderful. Existence is no puzzle to be deciphered; it is a reality appreciated in wonder, with autonomy, faith and gratitude.

This terse essay, written in the first person singular, should be obligatory reading for psychologists, psychiatrists, social workers, nurses, clergymen and other care-takers before they become indoctrinated by professional techniques of helping, caring and therapy. Others will benefit from it, because Mayeroff's analysis of caring is a philosophy of life in a nutshell, one that has latched on to the most practical, central and sensible of all activities, human or cosmic.

*Paul W. Pruyser is Henry March Pfeiffer Professor of Psychology at The Menninger Foundation. He got a Ph.D. in psychology from Boston University in 1953 and wrote A Dynamic Psychology of Religion (Harper & Row).

Dr. Pruyser is scheduled to give the keynote address at C.A.P.S. Convention in Detroit on April 11, 1973!

* * * * *

A PSALM FOR EASTER

Let's celebrate Easter with the rite of laughter.
Christ died and rose and lives.
Laugh like a woman who holds her first baby.
Our enemy death will soon be destroyed.
Laugh like a man who finds he doesn't have cancer
or he does but now there's a cure.
Christ opened wide the door of heaven.
Laugh like children at Disneyland's gates.
This world is owned by God and He'll return to rule.
Laugh like a man who walks away uninjured from a
wreck in which his car was totaled.
Laugh as if all the people in the whole world
were invited to a picnic and then invite them.

Joseph Bayly



Chaplain's Newsletter



January, 1974

Wm. L. Hiemstra, Th.M., Ph.D.

Editor

Pine Rest Christian Hospital

Volume ⁵ 8, No. 1

OLD TRUTHS ABOUT NEW THINGS
(For Meditation in early 1974)

New Song - Lamentations 3:23 "They (God's compassions) are new every morning;
great is Thy faithfulness".

New Commandment - John 13:34 "A new commandment I give unto you, that you love one
another; even as I have loved you, that you also
love one another".

New Man - Ephesians 4:24 "And put on the new man, that after God hath been created
in righteousness and holiness of truth".

New Creature - II Corinthians 5:17 "Wherefore if any man is in Christ, he is a new
creature; the old things are passed away;
behold, they are become new".

New Covenant - Luke 22:20 "This cup is the new covenant in my blood, even that which
is poured out for you".

New City - Revelation 21:2 "And I saw the holy city, new Jerusalem, coming down out
of heaven from God..."

New Name - Revelation 2:17 "To him that overcometh I will give him a white
stone, and upon the stone a new name written "

74 BE MORE - IN THIS YEAR:

MEND A QUARREL. SEARCH OUT A FORGOTTEN FRIEND. DISMISS SUSPICION, AND REPLACE IT
WITH TRUST. WRITE A LOVE LETTER. SHARE SOME TREASURE. GIVE A SOFT ANSWER.
ENCOURAGE YOUTH. MANIFEST YOUR LOYALTY IN A WORD OR DEED.

KEEP A PROMISE. FIND THE TIME. FOREGO A GRUDGE. FORGIVE AN ENEMY. LISTEN.
APOLOGIZE IF YOU WERE WRONG. TRY TO UNDERSTAND. FLOUT ENVY. EXAMINE YOUR DEMANDS
ON OTHERS. THINK FIRST OF SOMEONE ELSE. APPRECIATE, BE KIND, BE GENTLE. LAUGH A
LITTLE MORE.

DESERVE CONFIDENCE. TAKE UP ARMS AGAINST MALICE. DECRY COMPLACENCY. EXPRESS
YOUR GRATITUDE. WORSHIP YOUR GOD. GLADDEN THE HEART OF A CHILD. TAKE PLEASURE IN
THE BEAUTY AND WONDER OF THE EARTH. SPEAK YOUR LOVE. SPEAK IT AGAIN. SPEAK IT
STILL AGAIN. SPEAK IT STILL ONCE MORE.

W.L.H.

CHAPLAINS — Wm. L. Hiemstra, Th.M., Ph.D., James R. Kok, B.D., M.A., Duane A. Visser, B.D., M.A.

LOVE IS F I G H T N N
R E G!

....at least it can be and frequently is for many persons both within and outside Pine Rest Christian Hospital in Grand Rapids, Michigan.

Love was scary for 10 yr. old Ken of our Children's Unit because it was so strange to him. He had adjusted to the maladjustment of rejection; he anticipated and expected the continuity of a barrage of rejecting exclamatory "stupids"! When love was shown to him by the Staff it was so frighteningly new that he fearfully pushed it away by becoming angry and asking to be placed in the Quiet Room. Later Ken took the risk of showing his real neediness and received the love offered by his therapist and other members of the Staff. After that he courageously asked for and received a commitment of love and affection from persons important to him in his family. Ken will be discharged soon!

Zerka T. Moreno of the Moreno Psychodrama Institute of Beacon, N.Y. writes, "We find, in practice, that the existential pain for the great majority of people who come to us out of their need, is not to have had 'unconditional love' as a child." ("Note on Psychodrama, Sociometry, Individual Psychotherapy And The Quest for 'Unconditional Love'", p.155, Group Psychotherapy and Psychodrama. Volume XXV, No. 4, 1972)

Unconditional love is frightening to those who have been conditioned to believe that they are intrinsically, basically and exclusively bad, and only can be loved after they have worked hard to become good. (How alien this is to the unconditional love of God in salvation by grace!) This program becomes a hopeless task when immature unloving significant adults will never admit that you have achieved any measure of goodness, despite your extraordinary efforts to please and measure up to unreasonable expectations!

Love was overwhelmingly frightening for Sandee, causing the fearful and rejecting part of her to panic. She ran away from the Adolescent Unit, hoping that we would reject her before or after she was absent for 5 days and the consequent A.M.A. (discharged against medical advice). A pastoral encounter upon her return (preceded by a therapeutic Chapel experience) which reflected an understanding of her fearfulness and reenforced her limited healthy desire to become a better functioning person received closure by a telephone shared prayer which she and I share with you:

Dear God:

You know how glad I am that Sandee is back with us. A part of her is glad, too; make more of her happy about being here now. Best of all, I am feeling and thinking about how glad You are that she was found so that she doesn't have to run anymore!

Bless all of Sandee with Your blessing. Help her to accept my caring as being really mostly Your caring inasmuch as You frequently use people to represent You.

Thank You so much for the potential You have given Sandee. Help her to utilize her many physical, psychical, and spiritual energies in cooperating with us and You so that she can be a real winner on Your side, now and always.

CPA PRESIDENT EXTOLS USE OF CHRISTIAN ETHICS

By Dorothy Trainor

Some 800 Psychiatrists, gathered in Vancouver for the 23rd annual meeting of the Canadian Psychiatric Association, were advised by their retiring president to use the principles of Christianity in their practices.

"The two worlds of the psychiatrist, that of the physician and the social scientist, do not always come easily together. I would broaden the idea that in Christ, and in the Judeo-Christian view of man, these seemingly dual allegiances of our profession become one, and that here we will find a full-bodied sense of meaning in our vocation." Dr. Malcolm M. Beck of Charlottetown, Prince Edward Island, told the audience.

"In choosing this as my topic - 'Christ and Psychiatry' - I am not unmindful of the fact that many will adjudge me as operating from an entirely too narrow religious base. I am also aware, even uncomfortably so, that many in the assembly profess different religious views than my own."

At this point, Dr. Beck carefully prefaced his remarks with a request for the indulgence of those who were of different persuasions and with the suggestion that they apply the insights of their own religious orientation to the moral, ethical, or spiritual aspects of psychiatric problems.

Although barely 200 members were present to hear the presidential address, only a few left the room, and he was given sustained applause at its close.

Explaining that his own orientation is Christian and this is the only base from which he has license to speak, Dr. Beck said that subjective evaluation retains great importance in psychiatry, and he has become increasingly aware that one's basic belief system pervades one's every thought, decision, and activity.

"Can we, in fact, fully relate to man as he is, including ourselves, without accepting that man is as much a product of his personal value system as of his libidinal forces, or, vice-versa, that he is free as well as bound, determining responsible as well as responsive, a maker of history as well as being molded by history, and that he is a being whose moral and religious strivings are as real as his sexual and aggressive drives?"

"In the Judeo-Christian view of man, the physician finds a sure base for the enduring dedication of medicine to the health of his fellow man. Only this seems to provide a good reason for allowing himself to spend and be spent, for making himself to be used as a whole person in his patients' search for health."

Quoting Jung, he suggested that if one does not acknowledge the idea of God, something else will be made god.

Calling for the formation of a section on psychiatry and religion within the association, he said, "The CPA needs a recognized moral nettle in its sometimes too comfortable pelt."

Dr. Beck cited an example from an executive board stand three years prior in favor of abortion-on-demand: "I am not questioning the rightness or wrongness of the decision we arrived at then, but I do question the narrow range of our discussion in reaching this decision. In retrospect, I marvel at the fact that not once were the moral implications of abortion in regard to the sanctity of life raised in our deliberations. Mea culpa - I was there too and also silent."

(over)

Herman, Harry, Birdie or one of our many other volunteers drive to the airport to pick up a new patient from New Jersey, Iowa, California or the Panama Canal Zone.

Ben, Sue, Arlene or Terry, Sheltered Workshop supervisors, encourage retarded clients in success experiences.

etc., etc., etc., etc., etc., etc., etc.

W.L.H.

P.S. "So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him."

I John 4:16

* * * * *

A VISIT WITH A SHUT-IN

The Shut-In

I sat beside his bed and tried
To paint for him the world outside.
I talked of work and hurried play,
Of feuds and fads, and hats today.
I followed gossip's every whim
That I might bring my world to him.

He talked of how a sunset looks,
Of friends that he had met in books
Of trips he dreamed through lands untold.
I left, and thanked him silently
That he had brought his world to me.

- By Florence L. Enkstrand

* * * * *

Feel glum? - keep mum!
Don't grumble - be humble.
Trials cling? - just sing.
Can't sing - just cling.
Don't fear - God's near!
Money goes? - He knows.
Honor left - not bereft.
Don't rust - Work! Trust!

* * * * *

Go as far as you can see, and when you get there you will see farther.

You can find the world's shortest sermon on a thousand traffic signs. KEEP RIGHT!

Every time you turn green with envy, you are ripe for trouble.

From - The Cracker Barrel

"MARATHON"

Timidly and with caution -
Marge, Ann, Lee, Joan
(Barb, Bobbie, Chad, Jeanette,
Lois, Betty, Ruth, Jack)

Safe introductions.

Tense, apprehensive -
Setting up defenses
Why did you come?

Marital, family, vocational problems -
Full of fear -
We have begun.

Anger, terror,
Weeping, laughing.
Comfort expressed.
Stroking administered.
Could we have self-worth?

Re-affirmation -
Growing self-acceptance,
A veneer for some -
An experience of love for others,
Imperfect, but loveable - ALL!

* * * * *

"I AM O.K."

Crumbling defenses -
I am naked!

Painful joy -
I am vulnerable!

Intimate hugging -
I am caring!

Relaxed rest -
I am trembling!

Enfolding love -
I am O.K.

Editor's Note: These poems were written by Miss Ruth McCarty after participating in a Transactional Analysis Marathon at P.R.C.H. in April, 1973. Two additional selections will be printed in the following issue of the Chaplain's Newsletter.

MOTHERS

I'm a Mother
and Mothers are fair game for everyone

If I'm tender and kind to my kids
I'm not telling it 'as it is' - I have too much lace around the edges

If I'm not -
the kids will be emotionally deprived

If I tell them what to do
I'm trying to live their lives for them

If I don't -
they don't feel secure

If I worry about them
I'm letting them 'sonk' me out - I'm not trusting God enough

If I don't -
"I thought you would be concerned"

If I make myself busy with activities, a job
"You're running away from the problems"

If I sit at home -
"You're playing the 'poor me' game

If I treat my kids alike
"they should be handled as individuals"

If I treat them differently -
"kids are quick to spot partiality"

If I 'blow my top' -
I'm letting my 'Child' take over

If I don't -
"you should let it all hang out"

If I think before I talk or act
"You're not trusting your feelings"

If I'm impulsive -
"You should ponder things over in your heart - like Mary"

If I reason with my kids
I'm sermonizing

If I don't -
I'm being dictatorial

If I make a quick decision
"You never listen to what I say"

If I don't -
"You're passing the buck to Dad"

(over)

MOTHERS (Cont'd)

If I make my wants and needs known loud and clear
I'm being self-centered

If I don't -
"People walk all over you"

If I talk about the past
"You should forgive and forget"

If I don't -
"What are you hiding anyway?"

If I encourage my kids
I'm being pushy

If I don't -
"I'm not giving them the much needed 'strokes'"

If I'm sensitive to their feelings
I'm letting them manipulate me

If I'm not -
"Where's your empathy?"

If I cry
I'm manipulating others

If I don't -
I'm repressing my feelings

If I'm consistent
I'm intolerant - rigid

If I'm inconsistent -
"We never know where you stand"

If I'm friendly and outgoing with others
I'm a phony

If I'm not -
"What's the matter with you, did you have to be so distant?"

I'm fair game for everyone - the psychologists have a heyday with me -
"You're not to blame yourself but you must share the responsibility"
What is responsibility if it isn't shouldering the blame for failure
or savoring the praise of success? You tell me!!

the teachers - "You should have been harder on her"

the minister - "Do not provoke your children to wrath"

A Neighbor - "I would have made her go to school"

My husband - "Well, you are with the kids most of the time"

How many "critical parents" does one mother need?

Anonymous

I gather from this that to be a religious person in any saving way is to have that attitude of openness and of expressed need before God. All of the other formal and informal practices and beliefs of the Christian religion are built on this simple faith in God - this acknowledged openness and dependency upon him. It is that attitude of openness to God upon which the whole of the Christian religion hangs. Without it there is no relationship with God. We can go one step further: it was this attitude which Jesus responded to. Jesus, after all, answered the prayer of the man who sought to be remembered. "Today you will be with me in paradise," Jesus replied. Jesus' reply was immediate and forthcoming. This was a man to whom Jesus could respond because he was open.

I have one final thought. We have been talking a good deal about an attitude of openness to God, but I believe that it is important for us to be open to each other as Christians. It is important to be open to God, that is to say, that our vertical relationship be open. But if God is going to work through those around us to answer our needs and to encourage and build us up, we are going to need to be open to one another. In other words, I need to be open to you as a fellow brother in Christ in order to receive from you God's word to me. God uses people like you to meet my needs and it works the other way around too. I say we must be open in the church of Jesus Christ because if there is anywhere in the world where we should be able to take that risk, it should be in the church. The church, after all, is the place where men have felt the acceptance of God and should be able to convey that acceptance to others around them. We need to develop trust with each other.

- George Vande Werken
Chaplain-intern, A.U. 1st floor
and Bldg. 3

* * * * *

A LANDMARK PASSES

Miss Goldie Snow (1898-1973), a life long resident of Cutlerville, was born 75 years ago in the house on the N.W. corner of 68th and Division Ave. She lived there with her parents and two sisters who all preceded her in death, leaving her to live alone for the past 20 years.

Teaching was her life! She received her teaching certificate from Kalamazoo College in 1916 and had taught in local public schools. Since 1957 she taught at Townline School which is now part of the Kentwood School District. She retired in 1965.

She was a friendly little lady who was very much interested in local history. She kept old pictures and articles about this area and recently wrote a comprehensive history of Cutlerville for the Bi-monthly paper, (FOCUS), which is issued by First Cutlerville C.R.C. This history will be assembled in booklet form in the near future in memory of Miss Snow and will be available for the interested people of this community.

Miss Snow who formerly attended the United Brethren Church knew her Bible well. Her friendly ways, her complete absence of ever speaking an unkind word about anyone, her love for teaching and her interest in history are legacies which she has left for us to indulge in.

Date of death: June 14, 1973

H. Van Goor

Welcome to Class XVIII Pine Rest School of Practical Nursing, Sept., 1973 - Aug. 1974

From Grand Rapids:

Karen Sue Buys	Yvonne Marie Bylsma	Carol Beth De Haan
Leanna Lynn De Jong	Sue Ellen Dekker	Cheryl Lynn Gardner
Mary Ellen Gruessing	Marsha Dianne Hamilton	Martha Joyce Heiss
Joan Ruth Lotterman	Maedy Constance Oudhoff	Laurie Ann Tomaszewski

From Holland:

Barbara Ann Baumann
Alma Theresa Carlson
LeeAnn Compagner
Dawn Lou Petroelje

From Zeeland:

Beth Ann De Kleine
Kim Hubbell
Donna Helene Padding
Linda Faye Ver Beek

From Hudsonville:

Cindy Gayle Boldt
Shirley Ann Pyper
Jane Ellen Visser

From Jenison:

Robin Renee' Elve
Debra Lynn Sall

From Byron Center:

Jerry Lee Jones
Dorothy Jean Schwartz

From Hamilton:

Gayle Boerman

From Clarksville:

Beverly Frances Hewitt

From Caledonia:

Nancy Jo Kineman

From Kalamazoo:

Julie Ellen Vander Linde

From Fremont:

Beth Louise Wolfson

* * * * *

BLODGETT NURSING STUDENTS

Introducing the Psychiatric Nursing Students from Blodgett Memorial Hospital who will be here until October 8, 1973. Instructors: Mrs. Lois Larson, R.N. and Mrs. Norma McNamara, R.N. Blodgett students have their Psych.Clinical experience on M.T.C.E & M.T.C.W.

Julie Beaumont - M.T.C.W.	Judith Hoekstra - M.T.C.W.	Virginia Signor - M.T.C.E.
Yvonne Buurma - M.T.C.E.	Judith Leestma - M.T.C.E.	Judith Terpstra - M.T.C.W.
Ruth Daining - M.T.C.E.	Janet Prins - M.T.C.E.	Kathleen VanFarowe - M.T.C.W.

NURSING EDUCATION

Three groups from Grand Rapids Junior College's Associate Degree Nursing program will be taking their Psychiatric training at Mulder Therapy Center and Pine Rest Adolescent Unit, beginning August 21 through December 30, 1973.

Group B - Adolescent Unit - Tues. 3:45 - 8:15 P.M. - Jerry De Weerd, Instructor

Linda Dennis	Dzintra Klouzs	Jan McNamara
Sue Dieball	Cindy Liefers	Marjorie Newhof
Leonard Hatfield	John Maurer	Mary Peterson

Group C - M.T.C. - Wednesday, 3:45 - 8:15 P.M. - Norma Swanson, Instructor

Eline Anderson	Mary Closs	Ann Ehrmantraut
Aileen Campbell	Mary De Sota	Ruth Malefyt
Ingrid Cassell	Sheryl Eggeman	Montelle Mathews

Group D - M.T.C. - Thurs. 3:45-8:15 P.M. and Friday, 7:30 -12:00 Noon -
Norma Swanson, Instructor

Marion Gladu	Marene Oatley	Jan Van Zweden
Colleen Langereis	Beverly Stuart	Lea Ver Meer
Donna Nummerdor	Betty Tinsler	Deborah Wagner

PASTORAL COUNSELING AND THE CHURCH TODAY

Pastoral counseling is the most debated subject today in the CHURCH as a whole. The Church in the whole world is opening its gate to this new area of ministry but the question is whether the Pastoral Counseling can be one of the integral parts of pastor's multifarious duties. Even the Church in India is now opening its gate to this new area of ministry in the Church. This can be affirmed when we hear about the Christian Counseling Center and its work.

Let me now talk something about this ministry of Pastoral Counseling. Pastoral Counseling contributes to the renewal of the Church's vitality by providing an instrument for the renewal of persons, relations and groups. Pastoral Counseling can also be an instrument of renewal by helping us develop what is most sufficient to achieve in our period of history - a depth relationship. Looking at the life of Jesus who is the head of our Church, we find when people touched Jesus' life, they undoubtedly sensed in him the power which comes from openness to oneself, others and the universe. When people touch our lives, what do they sense? Perhaps the noisy static of our harried time. So, as an instrument for deepening relationships, counseling can help to bring that renewal to the Church.

The next question may be raised is "In what ways is Pastoral Counseling a religious activity?" It should be religious in its effects, philosophy, instrumentality, resources, personnel and ultimate focus of concern, all of which can be directed to the Personality of Jesus Christ. Pastoral counseling recognizes that all healing and growth are of God. So the counselor is a catalyst in a process which he does not create, but which he has learned to release and facilitate. So the personnel in the Pastoral Counseling should be pastors who have the background in philosophy, theology, ethics, world religions, and the experience in relating these to counseling through the discipline of the psychology of religion. Paul Tillich describes Pastoral Care as a "helping encounter in the dimension of ultimate concern." The pastor's training would prepare him to counsel willfully in this dimension. This is his ministry of meanings. He would strive to become an expert in spiritual growth knowing how to stimulate and how to help remove the things that block it. Hence the pastor is unique among counsellors in his socially defined role.

In this age when we talk about LAY PARTICIPATION in the Church, I do not rule out completely the Lay Participation in this counseling ministry. It should be accepted that this ministry is an activity of the whole church. The Lay membership can help pastors in a regular plan of visiting the older people, the sick and the needy. Organizing a Christian Service Center in each church may also be a greater opening for Lay Participation. The pastor's responsibility is, after he is fully trained in this new ministry, to train Lay People chosen by him to help and to support in this ministry.

Everyone of us is born to win others. It takes courage to be a real winner, not a winner in the sense of beating out the other, but winner at responding to the life of the other. This is Pastoral Counseling. E. E. Cummings says, "To be nobody - but - yourself in a world which is doing its best, night and day, to make you everybody else - means to fight the hardest battle which any human being can fight; and never stop fighting".

Rev. George Karunakaran,
Holland, Michigan, U.S.A.

SOUTHEAST TRAINING CENTER - EXCITING NEWS!

The Southeast Adult Training Center officially opened its doors on June 25, 1973. Our initial enrollment as we began our work training program that Monday was 32 employees. As we complete our third week our enrollment has increased to 50. We are located at 3505 Eastern Ave. S.E., just north of 36th Street railroad tracks.

On our first community outing, we were guests of the Grand Rapids Press, with a guided tour and movie. Plans are materializing for the use of recreational facilities in the Grand Rapids area. This will include the use of a gymnasium and a pool. We have also utilized another agency, the Offices of Services to the Blind, to provide mobility training and orientation with our blind employees.

Regarding the work training program, each employee is learning to monitor his own production through the use of linear production charts. This procedure complements our piece-rate system and is being used for the sub-contract work we do for the business and industrial community in Grand Rapids. Another project is being considered that will provide the Center with a retail commodity to sell to the public. Our "Animal Kingdom" project which involves making stuffed wild animals is in full operation. We already have a backlog of orders from interested supporters of the Center.

Presently the Southeast Center employs three Pine Rest staff: Terry Weinburger, Sue Zuidema and Ben Folkerts. They also transport the 50 employees to and from work daily. The Grand Rapids Urban Corps has supplied us with two assistants for the summer months, Susan Thomas and Norma Vande Kieft.

Sue Zuidema

* * * * *

PURCHASE OF "THUMPER"

As many of you know, Mr. Arnold Koster in the Sheltered Workshop has had a tremendous interest in First Aid and CPR (Cardio pulmonary resuscitation) programs. He is a certified instructor in CPR with the Michigan Heart Association and has taught several groups (policemen, firemen and other interested individuals) the techniques of manual closed chest heart massage with mouth to mouth breathing.

In this work he has come in close contact with Mr. Gary Mixer of the Michigan Instrument, Inc. of Grand Rapids, Mich., the manufacturer of the "Thumper", a mechanical, compressed O₂ powered resuscitator which duplicates the manual techniques. This equipment is a most essential item on all emergency and cardiac care units.

Thanks to the association of Arnie with Mr. Mixer, our Hospital has been able to purchase a "Thumper" at a fraction of the original cost and we want to thank Michigan Instrument, Inc. for making it available to us.

It is our hope that we may not have to use the equipment, but if needed, it may prove itself by saving a life.

Henry Smit, M.D.

He sat, listening
Legs bowed in trousers
Cane by his chair.

He watched them as they talked

His children -

Grown-up

Educated

Fathers

Mothers

Employees

Employers

A family gathering.

Their talk covered

Political candidates

Racism

New jobs

Irresponsible employees

Irresponsible bosses

Young people

Drugs.

He wanted to talk.

To tell them "The Bible says,"

But, fearing the gentle rebuke,

"You're not living in this world, Pa,"

He kept quiet.

He watched them as they talked

A family gathering -

Grown-ups

Social Drinkers

Secret Adulterers

Divorcees

Drunks

Atheists

His children?

First place winner in the '73

INSIGHT poetry contest by

Cindy B. Gritter - P.R.C.H. A.U. 1st floor Girls

BEAUTIFUL PEOPLE WHO WERE HERE AND STILL CARE

Dear _____: Shed a few tears this morning when I received your note. Thank you - it means so much Thank you for sharing your thoughts and prayers with me. Love _____

* * * * *

Dear _____: Another year draws to a close and with thankfulness, I can say, it has been one of health, happiness and many other blessings for me. At this season especially, I think of those who helped me on my way to the joys I feel now. I shall never forget all the loving care I received. Whenever I hear negative comments about Pine Rest and they are made by people, usually, who know nothing about it!), I jump on my soap box and profess myself as a "well healed" alumna! Mouths (or jaws) drop open and meek voices usually say, "Well, I'm glad to hear that" ... Thanks again for the Chaplain's Newsletter, and please keep sending it. It is good food for my soul. I don't think P.R.'s atmosphere exists in many (if any) other places. I know how much "God's Love Helps Us" - I found, and for the first time in my life felt love at Pine Rest! Now I live!! Love to you _____

* * * * *

Dear _____: A quiet night after a storm holds value for me as it relates to my life before and now - the quiet and happy night relating to my present.

I want to thank you for being such a beautiful and genuine person in relating to me - not only in my times of joy, but in my times of sadness. I value your friendship more than anything; for friendship and people is where I'm at, holding a kind of special meaning in my life. You are truly needed and appreciated. I want you to know that I love all of you so much and will always try and help if I am needed. I would like to close with the idea that this short note can be my way to say "thank you." If all my beautiful friends were gathered here in my apartment, I would have to ask God for a year long day to tell each of you how much you mean to me. Love, happiness, and eternal peace, _____
P.S. Without your help, kind words, and wonderful friendship - this letter to you and others might not have existed yet. Thank you, my beautiful friend.

* * * * *

Dear _____: You are so sincere, and real, and genuine, that as you talked to me a whole new realm of possibilities in my relationships with people just seemed to unfold before my eyes. It truly is important that we attempt to communicate with people and share with them what's on our hearts. I've always sort of believed that but it really hit me forcefully in a new and meaningful way as I spoke with you. So from the bottom of my heart I want to say "thank you" for the impact you have had on my life. I could list several specific instances when you have been a special blessing to me - my first day in Group Therapy, my own psychodrama where you were most helpful and kind to me, your words of wisdom concerning my looking for rejection, the insight which you gave me on Thursday, and I could go on to list many others. "I thank my God upon every remembrance of you." Phil.1:3. I trust that some day my life will radiate the love of Christ in as meaningful a way as your life does. Most sincerely yours, _____.

Prayers at Employee Chapel, January 5, 1973"

Opening Prayer: "Dear God, thank you for the opportunity of singing a song (Isn't the Love of Jesus Something Wonderful) which has meaning for our hearts. Thank you very much for the many growth experiences of this Religious Emphasis Week. May there be a good carry-over into the other days of this year and this life. Give us a new experience of your love today so that we may share it with others tomorrow. In Jesus Name, Amen."

Closing Prayer: "Dear Lord, thank You for all good resolves in our hearts. Thank You for all good personal action programs that are ours (audience of 100 formed into figure of a cross and each person placed a hand on shoulder of another) because of the recognition that only what we do for Christ will last. As we have physical contact with others, may it symbolize the best of human caring and sharing so that it may be very similar to Your love which helps people. Amen."

Prayer at Team Meeting - January 9, 1973 "Dear God - Help us this afternoon to become better persons in relation to the person of Jesus Christ. In this spirit, blow our minds with the breath of your Spirit. Enlarge our hearts so that they may be as inclusive as Christ's. Help us to get the junk out of our lives so that we can be beautiful people for You and others, and not resemble too much yesterday's garbage. In our business today, deliver us both from the position of easy answers and also that of only questions without answers. We pray in the name of our Blessed Savior who made all "games and stamps" (language of Transactional Analysis) obsolete in our dealings with You. Amen."

PRAYER OF INVOCATION AT EMPLOYEES' MEETING, Thursday evening, January 4, 1973:
"Dear Heavenly Father - Here we are again in prayer, and it is good to know that You don't get tired of our coming to You. It is also good to be reminded that even though we are only a few people in a small place in a big world in a larger Universe that You are vitally concerned about our concerns - even more than we are or ever could be. Tonight we are concerned about persons, money, and programs of our Hospital in connection with our "Adopt A Patient" fund-raising plans. Deliver us, O God, from defeatist, fatalistic, laissez-faire, and falsely optimistic attitudes. Give us wisdom, guidance, and courage to find new ways to cope with apparent frustrating situations. Since even rats can find a by-pass to a new maze, dear Lord, help us to believe and act in the confidence that Your children, with Your help, can do better than rats! We are going to change in order to stay in business God, but once again dear Lord, please don't You change in your helping us! Help us to believe that all changes aren't all bad, even when they are forced upon us by circumstances we don't like. Your love helps people, so dear God please help us tonight. Help us in our plans to reach more people who love You and who also care about people with special needs so that they can help us do what we really cannot do without You and all of them. In Jesus Christ our Lord, Amen."

PRAYER AT TEAM MEETING - January 16, 1973 "Dear God, we take a position of kneeling to indicate our humility and dependence upon You - also to get back to a posture where we felt comfortable in prayer at age 8. Help us to build on the childlike faith we had then so that we will not be adult wanderers in the mist of sophisticated confusion. Bless our Hospital in our "Adopt a Patient" fund raising campaign in relation to the good experience I shared a few minutes ago - the warm response I received at the "Hour of Power" meeting at the Immanuel Reformed Church. We ask for divine assistance in helping us and all your people

RELIGIOUS EMPHASIS WEEK

December 31 - January 6, 1974



**Pine Rest Christian Hospital
Grand Rapids, Michigan**

"CHALLENGING THE CHALLENGERS"

In a casual conversation with Bill Hiemstra following my return from a two year leave of absence, he suggested I attempt a short article for the Chaplains' Newsletter based on my encounter with some ideas in the Sociology of Religion. I agreed and then found myself struggling to put these ideas down. But I heard a "voice" (Bill Hiemstra's) saying, "write", and when I didn't respond, I received a note from the "voice" saying again, "write". So I wrote.

Perhaps the simplest approach would be to tell it like it was. I needed an elective course in my program and looked for something that would be personally meaningful and stimulating. This led me to my experience with "Sociology of Religion" -- Tuesday and Thursdays -- 2 p.m. to 5 p.m. The class began with a general accounting of expectations, but an additional note was added: "We approach the study of religion from an atheistic (scientific) perspective." Religion, in other words, was to be viewed without any pre-conceived notions about absolutes, Word of God, etc. Those who could not accept this approach were advised to leave. I decided to stay, thinking that if I couldn't deal with this perhaps what I had was not worth having.

One of the next events I recall was a question posed directly to me: "Why are you taking this course?" I pondered the reasons for choosing me to answer that question (remembering, of course, that in this course providence wouldn't serve to fulfill the rationale) and concluded that: 1. I was an "oldtimer" when compared to my classmates. 2. I had not been in any courses in this department before and therefore was a stranger.

If given time to think this question through, I probably would have come out with some safe rationale. Under pressure, however, I said, "Well, I am a Calvinist and a social worker who sees these two aspects of my life as being essentially integrated. I thought this course might assist me in doing that." What began as a challenge, and perhaps a threat, resulted in what I consider to be one of the most meaningful experiences of my two year stay. The professor was intelligent, critical, at times cynical, but enjoyed a rapport with students that stimulated learning and dialogue. (In passing I might mention that I spied a box in his office that had "Grand Rapids --- 1967" on it. I inquired and he explained he had done a study of the pastors' attitudes in the Grand Rapids area toward the racial problems in the city at that time. His only top-of-the-head recollection of "Reformed" and "Christian Reformed" was that one of the clergy had become very upset when he used the two synonymously!!!)

I do not propose to give a capsule account of the course, but I would like to suggest some specific aspects of the experience which were personally meaningful.

1. The rise of science as a respectable endeavor over the last 300 years, especially in the last 75 years, has seriously challenged the religious views of man and his relationship to the cosmos. Ideas or events which were once explained theologically or theocentrically are now explained scientifically. Man's theological-cosmological world-view has been interrupted by scientific discovery. What was explained as acts of God are now seen as events in nature which have scientific explanations.
2. Closely related to the above is the view of religion as a rationale or excuse for man's situation. Religion continues to serve as a means to justify injustice, and to accept injustices as God's will. A quote, I believe from Tertullian, demonstrates this point:

"The rich man in his castle
The poor man at the gate
God put them in their places and ordered their estate."

In other words, religion serves a pastoral function but has lost its appreciation for the prophetic.

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EXCEPTIONAL CHILDREN
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INTERNATIONAL NURSING INDEX

GROWING MEANS RISKING

(based on the parable of the talents - Matt. 25:14-30)

This story was told by Jesus. In it we see one man who will take no risks at all; the third man who has received the \$100.00 doesn't have much compared with the other two, but he does have a substantial amount. In that sense every one of us can identify with him, not in terms of money, but in terms of having something. Every one of us has a substantial amount even if we may have less than others. We have a substantial amount of potential within ourselves. We have a substantial amount of love within ourselves. We have a great amount of strength and fortitude and understanding and intelligence. There may be people in this world who have far more than each of us, but each of us nevertheless has a great deal, even though we may be able to think of others who have more. And it is true of most of us that we have only barely begun to skim the top off of our potential. The average person uses less than 10% of his potential. We have so much more to offer than we are using. We have so much more goodness to spread around us than we usually draw on. We have so much more to give others, so much more strength; so many more creative ideas and so much more in our imagination. So much lies untapped beneath the surface unused and sometimes abandoned!

Now this third man who was given \$100.00 believed in taking no real chances. He represents perhaps those of us who operate on the philosophy "if I never speak up I'll never say anything wrong." "If I never give of myself in compassion or concern for someone else I will never be hurt and rejected." "If I just hold myself where I am, hold on to what I have, I am sure that I at least won't lose anything."

So that is the idea that this man with the \$100.00 operated on. He was paralyzed by fear of losing. In reality he was the only one who could know for sure that he was going to have something left when his master came back. He was the only one who had a sure thing going. The others took the risk of investing, of sending their money into some project that could have failed and they could have had the tremendous embarrassment and the tragic misfortune of losing everything. And so the play-it-safe mentality was the only one who really could be rather confident that he would have his original capital left when his master returned.

Now the point seems to be that the master returned and was extremely unhappy with the play-it-safe kind of attitude of this third man. He had been given a substantial amount, but he didn't use it, and in effect he lost money. Even a modest and conservative investment like putting it into the bank would have earned him money. Failing to do all that, he actually went backwards instead of forward. The point is that if you are going to grow you have to take risks. If you have something that has potential to grow and to be used and to help, it must be invested or it is wasted. But investment means the necessity of taking a risk of losing. But unless that risk is taken where you put it out there where it could fail, where what you are investing in could collapse, you could lose a lot, but unless you do that, you will neither be a responsible person in God's world nor will you find yourself growing to higher levels of capability and greater capacity for doing even more in God's world.

Each of us must see ourselves at least with perhaps having less than others but still possessing a substantial amount of potential for investment. Each of you has a great deal. You have your training, you have your education, you have a heritage from your families, you have your personality, you have intelligence, you have your smile, your touch, your concern, you have creative ability, you have strength in your muscles, you have emotions and feelings which can respond in touch and meet the feelings of others.

WHAT IT'S ALL ABOUT

The Rehabilitation Housing Program of the Pine Rest Christian Hospital Association has provided a wide variety of good experiences to over 600 people since it began in 1967. Many benefits and rewards have been received by the residents and much effort has gone into the program by a wide variety of people. Recently, in re-evaluating the program and attempting to pull together some organization, select members of the staff were requested to define and describe their jobs. The following letter was received from Mrs. Grace Hanenburg which not only merits publication, but also tells of the basic philosophy of the Housing Program, and indeed, of the vast majority of the Pine Rest employees. We would like to share it with you.

Dear Mr. Velzen:

When I was in your office, you asked me to describe my job. Being taken by surprise, I was unprepared and did not give you much of an answer. This was not quite fair to you, and so after giving it some thought, I will attempt to give you some idea of what I am trying to do.

We mentioned cleaning and supervisory duties, and minor maintenance. True, but when I think of that part of my job, it seems but a small part, and it does not touch the heart of it.

To me, it is more a job of being a friend, counselor, guide, and a mediator in everyday problems encountered in group living and the resident's attempts at independence. It is a job of creating an atmosphere of warmth, congeniality, orderliness, cleanliness, and security, to demonstrate to them the value of that type of living. In order to accomplish this, I must move about with them where they are, lend a helping hand when they are preparing their meals or doing their laundry; stop and chat in the hall while making my rounds; take time to talk when collecting rent; visit a room occasionally for inspection and help someone in the room with the cleaning; or have a cup of coffee with someone who is lonely or discouraged. I want to teach them promptness, industry, and self-discipline.

I must be alert to sense their needs and to direct them to the right person or place where they can receive help, or notify the proper therapist when some serious problem arises.

I must try to engage them in meaningful conversation and constructive thinking, and share with them some of the joys and hopes, genuine love and concern of others.

All this, and much more, I try to do while working within the framework of cleaning, supervisory duties and minor maintenance.

I sincerely hope this will answer the questions which you have.

Respectfully,
Mrs. Grace Hanenburg

"HAPPINESS"

Happiness is the joy of seeing a new-born baby.

Happiness is to hear a new-born baby's first cry.

Happiness is telling the children that there is a pot of gold at the end of a rainbow.

Happiness is hearing children laughing and playing.

Happiness is a fawn with its mother.

Happiness is treating someone special all the time.

Happiness is two people very much in love with each other.

Happiness is the feeling after you did something nice for someone.

Happiness is someone special getting married.

Happiness is a reunion with your loved ones.

Happiness is when you make someone else happy.

Happiness is a sunset on the horizon.

Happiness is when you achieve your goals.

Happiness is a flower blooming in the spring.

Happiness is when you are sharing with others.

Happiness is the moon and stars out at night.

Happiness is a Christmas tree decorated with lights and ornaments, with presents under the tree.

Happiness is to go to church and learn about God.

- written by a client at the Sheltered Workshop
who wishes to remain anonymous.

* * * * *

God is God.
I am me, you are you.
I accept me, I accept you.
You accept you, you accept me.
I am you, you are me.
We are we. God is good!

W.L.H.

LENTEN THOUGHT AND PRAYER

I wept for you
before you wept for me.
I heard you calling
before you called for me.
I knew you were alone
before you searched for me.
I came to you
before you came to me.

Zerka Moreno

The poem is uniquely applicable to the person of Jesus Christ our Holy Redeemer and Blessed Savior.

Prayer: Blessed Savior - in the Lenten season of the year we recall again in a most significant way that Humanity Stinks - because of your anguish, wounds, crown of thorns and cross plus the hurt inflicted upon you by others through mockery and unjust trials and the unjust judges and flaunting mockery which was spawned by human and demonic sadism.

We also learn that People are Beautiful - mostly and firstly You - because from a cruel cross You spoke words of forgiveness, acceptance, compassion and real fellowship with your Father.

Dear Lord - You are so much like your Father - first in love. Make us all close seconds to you. Do this and we shall praise you on earth as do the angels in heaven now.

Help us today to "hang loose" for you - with love our only guiding principle. Help us also to "hang tough" for You.... (as You really did for us) - with faith our first and last bulwark.

In this spirit we pray that You will change the name of our Hospital in our hearts to the Strong Compassion of Jesus Hospital because we feel that You would like that and it would also be good for everybody.

Amen.

W.L.H.

RECIDIVISM

The dictionary definition of "recidivism" is "a tendency to relapse into a previous condition or mode of behavior." Early habit training tends to re-assert itself unconsciously in daily life and perhaps with greater compunction when the human organism is under stress in his environment. This principle of early conditioned learned behavior can have consequences which may be classified as good, bad or neutral.

I shall illustrate the last-named classification first. Whenever I am alone and enter a restaurant (including our M.T.C. and Building 5 (Club-House) Coffee Shops) I will sit at the counter rather than at a table. The counter resembles my father's diner which had stools and counter, but no tables. I liked my father's diner - it was the Clifton Diner - No. 832, manufactured by P.J. Tierney & Sons of New Rochelle, New York - located at the corner of Lexington Avenue and Russell Street in Clifton, N.J.

As a boy I loved working in the diner, washing dishes, polishing silverware and sometimes sitting at the counter watching the "area drunk" Jimmy O'Brien eat a free bowl of beef stew (which normally sold for 25¢) while I worried about his future life and salvation. Consequently, I have a tendency to relapse into a previous mode of behavior as I spurn chairs and tables in favor of sitting at a counter in restaurants (mostly glorified diners); recidivously I am unconsciously returning to the Clifton Diner hoping to recapture again the feeling of comfort experienced earlier.

Robert illustrates the bad consequences of the recidivism principle. During the first three years of his life he was in 13 different foster homes before he was adopted by a Christian family. He created problems in school, was overactive and his "body language" said that he didn't want to stay anywhere. A friend of the family provided \$10,000 for the treatment of Robert at P.R.C.H. He established a good relationship with Dr. Floyd Westendorp who began our Adolescent Unit program.

Robert received considerable help; in later years he was working in New Orleans. When on a trip to Michigan as part of his wandering travels he contacted Dr. Westendorp - a sure signal that a relatively lasting relationship had been established. But Robert has not been able to settle down. The insecurity and distrust of his early years has a tendency to reactivate the recidivism principle. (In addition to 13 foster homes in the first three years of life, Robert learned to drink milk from a glass himself - he would have starved if he had not). One can hope that Robert will find additional persons who are as trustworthy as he experienced his therapist to be so that he will not have to recidivously wander.

A good consequence of the principle of recidivism can be illustrated in the experience of young persons in their rebellion against religion. The rebellion of youth against religion may be the result of a "put-down" experience which is magnified and perpetuated out of proportion to the original event. It can be an over-reaction to all authority in their emancipation process. It may be related to a projection upon God of bad feelings toward parents. There is also the possibility that true religion demands commitment and this can be viewed as a threat to their supposed new-found freedom.

(over)

"WHEN I DARED TO SHARE MYSELF"
Dr. Paul Tournier

Because I have written a lot about the need to become "persons" one to another, some have assumed that I am one of those warm, open souls to whom personal relationships come easily. Nothing could be farther from the actual case.

A look at the early character-molding events of my life provides some explanation of this inability on my part. My father died when I was three months old. My mother also died when I was very young, and I reached my teens without having formed a real relationship with one person.

When I was 12, I happened into a church and heard a passionately evangelical sermon very unlike the staid services I was accustomed to. At the close, the minister issued an altar call. Being me, of course, I could not walk forward in front of so many persons, but secretly inside my own heart, I gave my life to Jesus.

Immediately I had the most wonderful sensation of being called out of this world - where I had not felt too comfortable anyway - into a place apart.

Throughout my teen years and on into medical school I organized and headed various student Christian groups. The speeches I gave were masterpieces of research, with quotes from a dozen philosophers and theologians. The more abstract it all was, the more I felt I was honoring God. And yet all the while my private self remained as aloof from others as before.

It was not until I had been graduated from medical school and began practice that the first formless doubts about all this began to arise. I met for prayer and study with a group of Christian doctors. They were glorious evenings, set apart from workaday worries as I believed religion should be.

Why then should the faces from my consulting room keep distracting me? The more I tried to concentrate on theological arguments, the more my mind wandered back to real persons with real problems.

I was 34 years old when I heard of a new Christian group holding meetings in Geneva, a group which was attracting world-famous doctors, psychologists, mathematicians. What a feast of learned and intellectual exchange this would be!

Imagine my bewilderment when the first half hour of this assemblage of brilliant minds was passed in total silence! A listening silence, they explained.

At last a distinguished scientist began to speak. He told some inconsequential story of having omitted a detail on his tax-return. More silence. Then a world-renowned theologian reported having written a letter to a sister, asking forgiveness for some long-ago offense.

And so it went, as I listened in growing disbelief: Tiny, trivial personal matters - no great issues ever raised, let alone resolved.

Along with the disbelief, I was aware of anger at these people for baring their souls in this way. I remember saying grandly at the close of the evening, "I came seeking bread, and you have given me a stone."

PSYCHIATRISTS AND RELIGION - SIGNS OF COLLABORATION (Cont'd)

But what of the psychiatrists themselves? Is theirs strictly a professional involvement or does personal religious interest enter into their choice of work with religious institutions? Almost exactly half of respondents report that they attend church regularly (49.7 percent) and another 23 percent attend occasionally. Some 44 percent stated that they follow the ritual of their denominations without intellectual reservations, while another 14 percent said that they follow the ritual, but question its meaning. The dominant impression, then, is that the majority of the providers of psychiatric services to religious institutions are, themselves, believers in their faith, with about half holding reservations about their beliefs.

This impression is buttressed by responses to a question posed about psychiatrists' personal beliefs. Asked to classify themselves along a continuum from theistic to agnostic to atheist, 60 percent of respondents declared themselves theistic, 15 percent, agnostic, and 7 percent, atheistic. Others qualified their answers and are rated between these groups.

And finally, insofar as denomination, more respondents were Roman Catholic (28 percent) than any other denomination. Presbyterianism came next with 18 percent. Both the Episcopal Church and the Jewish faith followed with 13 percent each. Other denominations ranged below 7 percent each.

According to Dr. D'Agostino, the responses "would force us to re-evaluate the long-time impression that psychiatry is anti-religious." An outgrowth of the study has been the compilation of a "Register of Providers of Psychiatric Services to Religious Institutions," available from APA for \$1. "All things considered," Dr. D'Agostino says, "the study and the register should prove to the mutual advantages of both psychiatry and those in religious institutions in need of services."

Psychiatric News, October 3, 1973

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A THIRD GRADE GIRL'S ESSAY ON GRANDMOTHERS

A grandmother is a lady who has no children of her own. She likes other people's little girls. A grandfather is a man grandmother. He goes for walks with the boys, and they talk about fishing, and tractors, and things like that.

Grandmothers don't have to do anything except be there. They're old, so they should not play hard, or run. They drive us to the market where the pretend horse is, and have lots of dimes.

When they take us for walks they slow down past things like pretty leaves or caterpillars, and they don't yell "Hurry up!"

Usually they are fat, but not too fat to tie your shoes. They wear glasses and funny underwear. They can take their teeth out. They aren't real smart, but they can answer questions like "Why do dogs chase cats?" and "How come God isn't married?"

Everybody should try to have a grandma, especially if you don't have T.V. because grandmas are the only grown-ups who have time!

Author Unknown

Welcome to students in Clinical Pastoral Education:

C.P.E. 30-WEEK EXTENDED QUARTER - TUESDAY GROUP:

Rev. Henry Post	Little Farms C.R.C.	Marne, Mich.
Rev. Paul Zylstra	Ferrysburg C.R.C.	Ferrysburg, Mich.
Rev. Elton Piersma	Spring Lake C.R.C.	Spring Lake, Mich.
Rev. Lee Koning	Intern, Plymouth Hgts. C.R.C.	Grand Rapids, Mich.
Rev. Henry Elgersma	Conklin Reformed Church	Conklin, Mich.
Rev. Elwin Colson	Manistee Baptist Church	Manistee, Mich.
Rev. Dick Ter Maat	Ninth Reformed Church	Grand Rapids, Mich.

C.P.E. 30-WEEK EXTENDED QUARTER - WEDNESDAY GROUP:

Sister Colette Lombard	St. James Parish	Grand Rapids, Mich.
Ken Zorgdrager	Western Theological Seminary	Holland, Mich.
Rev. Levi Akker	Rockford Reformed Church	Rockford, Mich.
Rev. Edwin Mendenhall	Saranac Community Reformed	Saranac, Mich.
Joann L. Hill	Western Michigan University	Byron Center, Mich.
Rev. Don Griffioen	Missionary at large (C.R.C.)	Grand Rapids, Mich.
Don Kazen	Western Theological Seminary	Holland, Mich.
George Karunakaran	Church of South India	Holland, Mich.
Rev. Curtis Cruff	Carlisle United Methodist Church	Byron Center, Mich.
Rev. Donald Engel	Calvary Memorial Church	Muskegon, Mich.
Mark Kraai	Western Theological Seminary	Holland, Mich.

The groups began their programs on September 4, 5, 1973 under the supervision of Chaplain Jim Kok with the assistance of Chaplain Duane Visser for the Wednesday group.

Introducing the 1973-74 Chaplain Residents (not Interns):

Rev. Peter Van Katwyk, presently pastor in Kitchener, Ontario. His assignment is to M.T.C.E.

Rev. Abraham Lin, presently chaplain at Mackay Memorial Hospital in Taipei, Taiwan. Rev. Lin will work in M.T.C.W.

Rev. Ben Ypma, until recently pastor in Bauer, Mich. At present he is working for World Vision. His assignment here is to the Adolescent Unit, First floor.

Rev. Gerald Oosterveen, on leave of absence as pastor of the Christian Reformed Church of Ferrisburg, Vermont. Gerald will be chaplain to the Children's Retreat.

(Rev. Ronald Lobbezoo, a C.P.E. intern will be chaplain for Bldgs. II and III.)

CHANGES IN CHAPLAINS' ASSIGNMENTS

Children's Retreat	Rev. Gerald Oosterveen
Bldg. 2 and Bldg. 3	Rev. Ronald Lobbezoo
M.T.C.E. - Family B	Rev. Peter Van Katwyk
M.T.C.E. - Family A	Rev. Duane Visser
M.T.C.W. - Family A	Rev. Duane Visser
M.T.C.W. - Family B	Rev. Abraham Lin
Outpatient Dept. & Life Enrichment Center	Rev. Jim Kok
A.U. - 1st Floor	Rev. Ben Ypma
A.U. - 2nd Floor	Rev. Wm. L. Hiemstra
C.P.U. (P.R.S. ³)	Rev. Wm. L. Hiemstra

Note: In re services to P.R.C.H. the chaplain residents will be supervised by staff chaplains: Rev. Oosterveen and Rev. Lobbezoo by Chaplain Jim Kok; Rev. Van Katwyk and Rev. Lin by Chaplain Duane Visser; Rev. Ypma by Chaplain Wm. L. Hiemstra.

In Memory of Kim Takken

Kim was a seventeen year old member of the Adolescent Unit who died December sixteenth, following surgery. Below are some thoughts expressed in a memorial service for Kim on the Adolescent Unit on December eighteenth.

It's difficult to imagine Kim not walking down the hall, not waiting for a class with school books in hand. It's hard to comprehend that one who had become a part of us is gone and will never be seen in those familiar places again.

It also seems terribly unfair that Kim, at seventeen years of age, is robbed of life and all its potential. Supposedly when life is at its peak or nearing it, Kim is denied its beauty and strength. She will not be able to plan a career or raise a family, to laugh or to grow. Her life is jerked away.

Suddenly life seems precious and fleeting. People seem weak ... fragile ... almost brittle.

One hears ringing the words from Isaiah:

A voice says, "Cry!"
And I said, "What shall I cry?"
All flesh is grass,
and all its beauty is like the flower of the field.
The grass withers, the flower fades,
when the breath of the Lord blows upon it;
surely the people is grass.
The grass withers, the flower fades;
but the word of our God will stand for ever.

Kim is dead. She is gone. We mourn and grieve her loss.

And yet, our Christian faith tells us that life is not temporary but that there is continuity, there is permanence. The body may die but life will continue. By "life" is meant all the good and beautiful; all the positive experiences will last and continue to be experienced.

For Kim, this means that all the love, support, and understanding she experienced she will continue to experience. All the happiness and joy she shared with us, however small, she is now enjoying in a perfect way in a relationship with God.

Those who have shared their lives with Kim have gained. We give thanks for her life, for what we were able to teach her and she us. We give thanks for the good and beautiful moments which will not die but endure!



Chaplain's Newsletter



February, 1974
Chaplain Jim Kok
Editor

Pine Rest Christian Hospital
6850 S. Division Ave.
Grand Rapids, Michigan 49508

Volume 5, No. 2

"THE CHARISMATIC MOVEMENT - REASONING FROM EXPERIENCE TO TRUTH"

Many people have had profoundly moving experiences and have drawn some conclusions about Truth because of how they feel. There are a few people who are capable of inducing powerful emotional experiences in people. There always have been. Every culture, pagan, primitive or highly advanced Christian, has recorded profound and spectacular phenomena. Tongue speaking, healings and ability to endure strange and unusual physical circumstances are known in ancient and modern, pagan and Christian societies.

The church is in danger of being seriously disrupted, even devastated by one person here and there using his power over people and leading them to draw conclusions from these emotional events.

The faultiness of drawing conclusions about life for oneself and others from how one feels is illustrated by the following contrasts:

Reasoning from my depressed condition I conclude:

- (1) Life is a miserable journey.
- (2) Happy people are phoney - they are pretending or whistling in the dark.
- (3) They are stupid - they haven't looked around or grappled with life as it is.
- (4) People who are different don't really have a Christian view.
- (5) Scripture clearly supports my view.
- (6) I'll always feel this way.

Reasoning from my ecstatic experience I conclude:

- (1) Life is fantastic.
- (2) Everybody ought to feel like I do.
- (3) Anything that feels this good must be God working; the Holy Spirit.
- (4) People aren't filled by God's Spirit if they don't have the outlook I do.
- (5) Scripture clearly supports my view.
- (6) I want to feel this way all the time.

Likewise if my problem is solved or if I'm healed I can easily draw certain conclusions from such desirable experiences. On the other hand if I'm dying or living with seemingly unsolvable problems I am likely to think entirely different thought about God and reality.

We must not trust our feelings on either end of the scale. Very high feelings and very low are equally untrustworthy for deciding Truth. While sensitive to our emotional experiences, only objective truth, for the Christian - the Scriptures, is the starting point to find the Truth. This means trusting the Community - its findings and teaching, both contemporary and historic.

"If you continue in my word you are truly my disciple and you will know the truth and the truth will make you free."

J.K.

Finally, I comment on item 14, the last fear shared by a person in one of the discussion groups - "fear of being at Pine Rest because of what I may discover about myself". It was therapeutic for one person to share this fear which may be more common than any of the staff or clients imagine. Undoubtedly we tend to be fearful of the bad (not good) that others will see in us. Yet we can only become someone better if we have been unconditionally accepted (loved) in our being with all our failures by another significant person. This human experience is imitative of the divine activity of love, "But God shows His love for us in that while we were yet sinners Christ died for us". (Romans 5:8)

To all who have "fear #14" (described above), I say "To reveal ourselves openly and honestly takes the rarest kind of courage" and you have it, so why not use it! Again, it is true that "growing hurts" but it is worth it, not only because of the elimination of crippling fears, but also because of the new joy, love and peace to be experienced by the "new you". As my friend Terri Allen (aide on East Wing of the Children's Retreat) would say in this situation, "Try it, you'll like it - if not, I'll take it"!

W.L.H.

"UTILIZATION OF CHRISTIAN BELIEFS IN PSYCHOTHERAPY"

Past evidence has indicated that strong religious faith has had therapeutic effects on individuals suffering from a variety of problems. Christian beliefs should be used in therapy rather than ignoring or attacking them. This paper reports on the treatment of 18 patients utilizing Christian maneuvers of commitment or re-dedication, confession (uncovering), forgiveness and fellowship change to supplement conventional psychiatric methods. Symptomatic relief was obtained in 16 of the patients when Christian maneuvers were used. Previous therapy had been unsuccessful in 14 of the cases.

William P. Wilson
Professor of Psychiatry
Duke University Medical Center

(This article appeared in full in The Journal of Psychology and Theology in the Spring, 1974.) - ed.

MARTY'S SONG

Marty is Richard's roommate at Calvin College. When Marty's father died this year they grieved together as friends. One day Richard was reading Psalm 121, and the words seemed appropriate to the loss. With the Psalm in mind he wrote "Marty's Song:

Where do I go when I need someone to help me
Where do I look when I need someone to comfort me
When all the things I love are pulled away
Such a price to pay
What do I say?
Do I turn away?

It's hard to see that these things all work together
It's hard to think ahead and brave the dreary weather
When someone that you love is taken home
Now you're alone
You're on your own
It's so unknown

The Lord will guide Your every step
He'll watch and Never let you slip
You know He's got things well under control
He'll give you strength when you are weak
He'll put you back upon your feet.
To serve Him and to love is our goal.

R. Keeley

Psalm 121(TEV)

I look to the mountains, where will my help come from?
My help comes from the Lord, who made heaven and earth.
May he not let me fall; may my protector keep awake!
The protector of Israel does not doze or sleep!
The Lord will guard you; he is by your side to protect you.
The sun will not hurt you during the day, nor the moon during the night.
The Lord will protect you from all danger; he will keep you safe.
He will protect you as you come and go, from now on and forever.

SELF-CONTROL ✓

"THERE IS A TIME TO CRY AND A TIME NOT TO CRY"

"Controlling yourself" usually is taken to mean something like being able not to cry even though feeling very sad. The ability to keep the faucet closed even when there is tremendous pressure building up.

That kind of control is widely admired. People who don't cry when a loved one is killed or hurt are called "strong" - ("She was so strong. She never shed a tear.")

Control like that is regarded as masculine by a majority of men. ("Big boys don't cry.") They are extremely embarrassed by the "weakness" of crying. So are many women.

Real control is the ability to let out feelings or keep them inside. Not just hold on tight. If I can't let them out I'm not in control. If I can't keep anything inside I am not controlling myself either. If I can at times let go and also at times hold in I have achieved a measure of self-control. ("There is a time to cry and a time not to cry.")

Jesus was a person with that kind of self-control. Able to weep and mourn about the death of a friend. Able to be straight forward and confrontive concerning the death of another person.

We would do well to model ourselves after Jesus with his open expression of emotions from time to time rather than perpetuating the spirit of rock-faced American pseudo strong men. Jesus was a free man. With self-control.

J.K.

Part of the series on Grief

TWO EXAMPLES OF JESUS CRYING:

Luke 19:41 "As Jesus approached Jerusalem and saw the city, he wept over it...."

John 11:33-35 "When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved and troubled....Jesus wept."

Jesus also said: "Blessed are those who mourn for they will be comforted." Matthew 5:4

Dear Lord, I'm really afraid of height,
Especially if I have to be at the edge.
So in making my transfer of place,
Could you please arrange that I won't have to look down?

I felt secure at age 2, holding my father's hand.
As your kindergartner, in case you yourself are too busy,
Could you arrange for someone very dependable,
To take my hand and show me to my place?

I have always had trouble in making changes,
So could you be a little patient with me,
If it takes me a little longer than others,
To adjust to the new place you have for me?

Will my memory function in my new place,
Not to dwell on the past too much,
But I'd like to remember some good,
While happy in the place you prepared for me.

Will it be alright to look for family,
And not lose my place while searching.
I know and you know that I won't be jealous,
If their place is closer to you than mine.

These places of yours, dear Lord,
I hope they don't resemble cubes or stalls,
Because I'll need some freedom to move around,
If I am to be really me,

In the place you have for me.

(Name withheld by request)

* * * * *

from A Grief Observed by C.S. Lewis ✓

Talk to me about the truth of religion and I'll listen gladly.
Talk to me about the duty of religion and I'll listen submissively.
But don't come talking to me about the consolations of religion or I
shall suspect that you don't understand.

Unless, of course, you can literally believe all that stuff about
family reunions 'on the further shore', pictured in entirely earthly
terms. But that is all unscriptural, all out of bad hymns and lithographs.
There's not a word of it in the Bible. And it rings false. We know
it couldn't be like that. Reality never repeats. The exact same thing
is never taken away and given back.

ed. note: The book from which this is taken was written by C.S. Lewis
reflecting his feelings, thoughts, attitudes after his
wife's death.

"JUST WALK WITH ME"

I have a problem. I want to tell you about it. No, I really don't. I'd rather keep it to myself; handle it alone. I do think it would be good for me to share it with you though. I don't want to because I'm afraid of what you'll say or how you'll act.

I'm afraid you might feel sorry for me in a way that makes me feel pathetic. Like I'm some "poor thing."

I'm afraid you'll try to cheer me up. That you will give me words, or texts or prayers that tell me in a subtle way to stop feeling bad. If you do that I'll feel worse (but hide it behind my obedient cheerful smile), I'll feel you don't understand. I'll feel you making light of my problem (if it can be brushed away with some brief words of "cheer").

I'm afraid you'll give me an answer. That this problem I've been wrestling with for some time now and about which I have thought endless thoughts will be belittled. You can answer in a half-minute what I've struggled with for weeks?

I'm afraid also you might ignore my problem; talk quickly about other things, tell me of your own.

I'm afraid too you might see me stronger than I am. Not needing you to listen and care. (It's true I can get along alone but I shouldn't).

What I'd really like is if you would "just walk with me". Listen as I begin in some blundering, clumsy way to break through my fearfulness of being exposed as weak. Hold my hand and pull me gently as I falter and begin to draw back. Say a word, make a motion, or a sound that says, "I'm with you." If you've been where I am tell me how you felt in a way that I can know you're trying to walk with me. Not change me.

But I'm afraid.....

You'll think I'm too weak to deserve respect and responsibility...
 You'll explain what's happening to me with labels and interpretation...
 Or you'll ask me "What 'ya going to do about it."

Please. Just walk with me. All those other things seem so much brighter and sharper; smarter and expert. But what really takes Love is to just walk with me.

I'm sure, what I want is people who have a Shepherd as their model. People who in their own way bring to others an experience of:

"The Lord is my Shepherd
 I shall not want....
 Yes, even when I walk
 Through the valley...
 You're with me (walking with me)."

LOVE SAYS

. . . I am concerned about your security, your satisfaction, your self-fulfillment and your success

LOVE SAYS

. . . I respect your confidential communications
. . . I will tell you how I feel - open, direct, honest about my thoughts, fears, deeds, motives and desires

LOVE SAYS

. . . In addition to my verbal communication, you will know by my touch, my expression, my attitude and you'll also know by the way I spend my money.

All of us have a split personality. . . . a mask that we put on as a pretense to the world and then there is the inner self.

We must remind ourselves to say a few encouraging words that we don't believe ourselves, for to pretend to love more than we really do is dishonest and leads to discouragement and disappointment.

Someone has said "I will meet this day with love in my heart is the greatest secret of success in all ventures". Do you agree.

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Contributed by Rev. Harold Bode, Chaplain Resident



Chaplain's Newsletter



Pine Rest Christian Hospital

March, 1974
Chaplain Jim Kok
Editor

6850 S. Division Ave.
Grand Rapids, Michigan 49508

Volume 5, No. 3

SPRING IS THE PROMISE

- | | |
|--|--|
| 1) Spring
is the promise
of
a leaf
not yet come,
still burrowing,
grinding,
groaning,
twisting,
ripping,
out of Winter's jail. | 2) Spring
is the promise
of
a new experience
yet unfound,
the flurry of passion
that shakes the body
to keen awareness,
in search
of
the source of increased light. |
| 3) Spring
is the promise
of
finding something new
among things
that have been together
for a long time,
new buds, new leaves,
new growth,
new words,
new looks,
new touches,
new!
new!
and refreshing. | 4) Spring
is the promise
of
forgiveness for our coldness,
rigidity,
inflexibility,
brittleness and passivity.
How God must smile
as He sees our Winter pass
into surging,
throbbing,
ecstatic growth.
And each year we grow into
taller,
more deeply rooted,
loving,
Beings. |

by Jim Vander May

7. I remember the student nurse who had an enormous amount of unconscious hostility which she unsuccessfully tried to deny and suppress. I remember the accepting manner in which Dr. Baker dealt with her in team meeting group situations. I also learned through a chance observation that he saw her privately in order to help her gain insights and become a better functioning and happy person. Subsequent to working for us, she left to study to become a registered nurse. This event made a big impression upon me - it all happened a few years ago - but I recall it easily as relevant to "Love Works Wonders at Pine Rest."
8. I met Terri Allen, aide on East Wing of Children's Retreat, in the M.T.C. Coffee Shop. Terri's patient was a handicapped boy in a wheelchair who was here in the Respite Care program. The boy was eating his ice cream cone and Terri said, "He is going home tomorrow - he doesn't want to go home, he likes it here!" To this my mind responded with the thought - "I can understand that - why would he want to go home when there is so much love here!" Love works wonders at Pine Rest - sometimes so much so that some people do not want to leave a place of blessing.
9. I remember my regular 10 minute visits with a shy adolescent in the Quiet Room of the Adolescent Unit. We would both sit on the floor; sometimes there would be mostly silence, at other times brief conversations, prayer, a Bible quotation, or the presentation of a card or a gift (including a colorful trinket from Romania) as a concrete expression of friendship and a clear call to life and hope. Love works wonders - I know, because my youthful friend sent me a poem which begins:
- "To someone I love
For a reason I know, but can't explain,
But the memories you have given me
Will always remain."
- I just met Cindy at the Coffee Shop. It was thrilling to hear her progress report consisting of a series of successes - moving progressively from A.U. to foster home, to independent living including a job and a car plus a new, mature, continuing good relationship with her parents.
10. I conclude my musings on the theme by recalling the healthy criticisms of our institutional name by a former patient in M.T.C. West. She was a lovely person with a difficult name who came from Benton Harbor. (I am sure that she would appreciate the greater importance of my remembering what she said and not think ill of me for forgetting her name.) Mrs. _____ had no quarrel with the word "Christian" in our name; she felt that it was appropriate and accurate. In her opinion, "Hospital" did not communicate that we were primarily an institution for re-education. The "Pine Rest" feature of our name did not fare very well in her evaluation: - we have a busy activity program and there is little time for unproductive "Rest". "Pine" refers to the trees found on our acreage, planted in the Great Depression; but pine trees are not unique to our community. Mrs. _____ recognized that her suggested new name would be cumbersome, but it would be more accurate: "A refuge on the road to renewal" - this was her way of saying that "Love Works Wonders at Pine Rest".

W.L.H.

P.S. If you wish, you can freely and accurately substitute God for Love in the title!

A Lenten Meditation

THE COMPULSIVE CHRIST

"And Jesus began to teach his disciples, that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again" (Mark 8:30).

The compulsiveness of Christ consisted in his holy determination to finish an eternally agreed upon mission on time in time for people of all time. In God's program for his life our Lord was always in a hurry, but never hurried. He was in haste, but not hasty. He was always busy, but not too busy.

For Him there were no parking places on God's redemptive highway. There were no paid vacations, no 40 hour week or other fringe benefits in the work schedule of the redeeming Christ. He must needs go past Jericho. He must needs go through Samaria. He must needs go to Jerusalem.

With a holy compulsiveness of love He loved His own up to the end. While disciples rejected Him in shame, He held them close to His heart in the garden, in the courtyard and upon the cross. With divine compulsiveness He refused to let them go in the end. Therefore, He said "Father, forgive them for they know not what they do" and "Today shalt thou be with me in Paradise." After the so-called end the compulsive Christ knew that He must needs arise on the third day, must ascend after ten days, must send the Holy Spirit after forty days - because He must come again to complete God's rehabilitation program to mark the beginning of a perfect Day.

While on earth our Lord in His compulsive activity was not out of reach for contacts with untouchables. He spent two days at a village in Samaria in order to bring half-breeds into the full-blooded fellowship of his ecumenicity. Our Lord's compulsive determination to complete His Messianic purpose did not preclude the exercise of patients with a Samaritan woman who talked in circles about Moses, wells, and mountains. There was still a place for forbearance - enough to heal a slave's ear while taken captive in a garden. There was room in Christ's compulsiveness for compassion - to heal a Roman soldier's servant as well as to forgive a denying Peter. It is this flexibility in his compulsiveness which enables Christ to be accepting while we are rejecting; which causes Him to move us toward the center of God's will while our sinful inclination is to maneuver in order to play the middle.

The compulsive Christ had more breadth and tolerance than we possess with our undisciplined selves in our relationships with others. He was eager to talk with Greeks who wanted to see Him but who did not have an appointment except one that was divine. He drank water with a Samaritan woman so that she would drink of the water of life. He had dinner with a publican so that he might have a non-transferable reservation at the marriage supper of the Lamb. He restored a broken woman to wholeness and holiness so that she might have life in an eternal fellowship in which there are no breakdowns, nervous or otherwise. This was the seemingly relaxed way of life of the Compulsive Christ.

He also has a function unique to his profession. He is a chaplain. As such he represents Christ and his church in a unique way. He is aware of the need to treat the whole person, and serves to remind the hospital of man's need for a relationship with God in addition to other healing. He ministers to both patients and staff, and serves as a religious resource to them. It is his task to help integrate the spiritual dynamics with other dimensions of the person so the "whole" person will be treated. To this end he uses more traditional modes of ministry such as preaching, scripture study and prayer; as well as ministering through cooperation with a team and awareness of both theological and psychological dynamics.

The functions of the chaplain have changed with that of the hospital. Currently, there is a more intensive patient involvement for the chaplain as a member of an interdisciplinary team requiring clinical training, in addition to theological education. As a member of the therapy team he is expected to give closer attention, and thus more time, to his work as a therapeutic agent with others. One noted pastoral theologian has made this observation about the chaplaincy:

In many ways, the course of future development in society and in this profession lie hidden from view. This should be seen as a challenge. Chaplains have a tremendous opportunity to contribute to the renewal of religious faith as they fulfill their ministry to those patients under their care, to their families and to the larger community. For this ministry, chaplains will need to be rooted deeply in the Biblical faith, to be thoroughly grounded in essential modern knowledge of persons and to have come into the possession of their own being which gives meaning and assurance in the face of human suffering....

(Carroll Wise in Toward a Creative Chaplaincy, p. 150)

To meet the challenge of a changing ministry of Jesus Christ is a rapidly developing atmosphere of healing, the Chaplains Department continues to re-evaluate its role at Pine Rest and seek to implement necessary changes.

D.V.

THE PUT-DOWN

One science fiction story goes something like this: A man mixes some chemicals together and accidentally spills the mixture into the city's water supply. The citizens who drink this tainted water are affected in a most curious way - they all turn different colors. Some people turn blue, some pink, some red, others green, etc. This particular city had been torn by racial strife and suddenly the objects of hatred disappeared. There were no more white, black or brown people. The leaders rejoiced in the solution to this problem and it was decided that the whole country should use this chemical.

So everyone in the country took on these rainbow colors, with a calming result in the land, but gradually something happened. The pink people began to find fault with the blue people, and the green citizens felt themselves just a shade superior to the orange citizens

Moral: It is human nature to insist upon having a person or thing or groups of people or things to hate - even if we have to go to absurd lengths to find them.

In this game of the put-down, anything or anyone is fair game: Religion, life styles, races, political views, ancestry. It can be little more than a need to feel slightly superior, or it can lead to war and bitterness. Two boys in our neighborhood, one Catholic and one Protestant, simply cannot comprehend that if they were suddenly transported to Ireland, they would be automatic enemies.... just because they would inadvertently be in the wrong place at the wrong time ...

In nearly every community there is one group who looks down upon another one. Sometimes this becomes comic; one Protestant group had all but consigned the Roman Catholic population to the deepest pits of hades and treated them as such (rarely speaking to them and deliberately putting on such airs of superiority). What the Protestants didn't realize was that the Catholics didn't know they existed. Now that takes all the fun out of it, of course. If the "inferior" group refuses to play the game, all that snubbing is for nothing.

But sometimes the hatred is irrational, subtle, and even the more cruel because of it. We all remember mouthing such cliches as "Indian giver," "Catch a nigger by the toe," "jewling" somebody out of something, or "Dutch courage." We have all imitated the Mexican bandito, the Italian gangster, or pulled our eyes into Oriental expressions; and we were doing this without ever having met any of the people we made so much sport of.

Apparently it is human nature to seek personal stature through a "hate thy neighbor" campaign.

What about ethnic jokes? I know Polish people laugh at "pollack" jokes, but I wonder how they really feel. A few of the jokes are genuinely funny, but most are crude, vulgar, and very unfunny. It is just not true that "Sticks and stones may break my bones but words can never hurt me." They can and they do.

It's a shame to spend so much time and energy on such a ridiculous pastime. What would happen if suddenly the whole world decided to focus all the hatred they could muster on the White-Anglo-Saxon-Protestant? Just for the fun of it, of course.

YOUTH SEE DRINKING AS A SYMBOL OF ADULTHOOD

Becoming a drinker in the United States is an integral part of adolescent development - a symbol of the transition to adulthood, according to Drs. Richard and Shirley L. Jessor.

Efforts to prevent alcohol misuse, they suggest, might well be directed at ways to end the perception of drinking as an indicator of adult status.

Since drinking is related to adolescent development in very complex ways, prevention activities should take a comprehensive approach rather than attempt to deal with alcohol use and abuse as an isolated element in the lives of young people, the researchers cautioned.

During the course of a 4 year study, with 432 students who ranged in age from 12 to 15 years at the outset, all moved from junior to senior high school. In addition, many also made the transition into important areas of growing up - including drinking, sexual experience, and marihuana use, according to Drs. Jessor. In 1969, 218 students or slightly more than 50 percent were abstainers and 190 were drinkers. By the end of the study in 1972, only 89 students, a little more than 20 percent remained abstainers.

The research revealed that the onset of drinking - as well as other transition marking behaviors - is predictable and is related to changes in values and attitudes. As young people began to drink, they moved toward a pattern of greater independence, placing less value on academic achievement and showing less involvement with religion; expressing greater tolerance of deviancy; becoming oriented more towards their peers than their parents; and engaging in more acts of general deviance, such as stealing or destruction of property.

Those who never began to drink during the study differed from the drinkers in a number of ways, reflecting what the Jessors called a pattern of conventionality. These young people placed a high value on academic achievement and conformance; were more intolerant of deviant behavior, more involved in church activities; more concerned about grades in school; and reported having fewer friends who drank and more friends who approved less of drinking. "The abstainers represent a pattern that, for most of our youths, is unraveled by the passage of time and by what may be the ordinary psychological processes of growth," the Jessors observed.

For further information, contact the Institute of Behavioral Science, University of Colorado, Boulder, Colo. 80309

A minister told me something that happened to him a short time after we'd discussed this subject in a group. He entered his church one morning and met the janitor. They exchanged greetings and then the pastor asked him how things were with him - and he stayed to hear the answer. Well the janitor told how his wife had taken his dog away the day before to have it "put to sleep." It was old and blind, he said but still every day he and the dog had taken a walk together. They always followed the same path so the old blind dog could find her way. "But now she's gone."

My friend, the minister told me how he listened, heard and felt this man's loss. They prayed together, standing in the middle of the church basement, about the emptiness in this man's life.

How many "parents" haven't responded to situations like that with words like "What's the matter with you? It's only a dog."

Realizing that not only the death of a human is real grief can help us to be understanding helpers.

Think for a minute and you realize a lot of other grief experiences are happening - to ourselves and others (grief here means a significant change):

Loss of job, changing residence, changing schools, child leaves home, changing to different line of work, pregnancy, retirement, divorce, marital separation, change in health, etc.

Most people are healthy enough to cope with such experiences without emotional problems. But sometimes these and other changes pile up in a short period of time. Then there is the danger of emotional or physical problems resulting from the accumulation of stress.

Taking care of ourselves is one obligation Christians have. In regard to this subject this implies being aware of our own feelings and needs. It means not making too many big changes in a short time if it is avoidable.

Being sensitive to the loss experiences of others and "walking with them" is also a beautiful opportunity for us as we realize the wide scope of grief-like events in people's lives.

J.K.



Chaplain's Newsletter



Pine Rest Christian Hospital

April & May, 1974
Chaplain Jim Kok
Editor

6850 S. Division Ave.
Grand Rapids, Michigan 49508

Volume 5, No. 4

thoughts on HOMECOMING
from DAWN WITHOUT DARKNESS by Anthony Padovano

We must yet discuss home-coming. All the yearning of man points home
....But what does it mean to come home?

Home is not a place; it is an attitude. It is an attitude which depends upon how much we are able to feel at home with ourselves as well as with others. Home is something which happens to a person; home-coming has less to do with geography than it has to do with a sense of personal integrity or inner wholeness. The most important of all endeavors in life is to come home. The most terrifying of fears is loneliness. It means that one has become a stranger to himself and, consequently, to others. To be lonely is to fear, to be forever unsettled, never at rest, in need of more reassurance than life can give. Someone truly loves us when he brings us home, when he makes us comfortable with ourselves, when he takes from us the strangeness we feel at being who we are. We are loved when we are no longer frightened with ourselves.

. . . Jesus promised us a home. A day will come when we shall be called by name, when we shall rush from our prodigal ways and sense the strength of a father's arms around us. A day will come when no door will be sealed against us. One day our apparently unheard knocking shall yield to welcome as all doors open to us in love and peace.

One never comes home until he prefers a gentle heart to mastery of other lives. One comes home when he learns how to bring a gift and to receive one. One is home when he gives mercy, makes peace, hurts for justice. One is homeward-bound when he is more tormented by the death of innocence than by the frustration of his ambitions. One makes a home everytime he allows a man to feel at home with himself. One is on the right road, not far away, close enough to run the last mile, when he realizes that the greatest of all gifts to give another is home and that the most surprising of all gifts to receive is home-coming.

BOOK REVIEW

The Marriage Affair (Life Enrichment Book Table has it in paperback for \$2.95)

The Marriage Affair is the title of a book which describes itself as "The Family Counselor." Just off the press, it is edited by J. Allan Petersen, the founder and president of Family Crusades, and published by Tyndale House (420 pages, \$4.95). It is one of the most helpful books we have seen dealing with the problems and opportunities of marriage and the home from a Christian viewpoint. The editor has compiled some eighty articles from various books and magazines that deal with all imaginable aspects of home life and relationships. Among them are: on seeing yourself, the generation gap; the uniqueness of men and women; making sense with dollars; the homosexual problem and its prevention; the training of children; the responsibility of sex education; sexual intimacy; parent-child and husband-wife relationships. This book, says Billy Graham in the Foreword, says many things "that need to be said, to young men and young women, to families that are on the verge of breaking up, and also to those couples who are...interested in knowing the basis upon which their happiness can continue."

The list of writers is a prestigious one. Among them are Louis H. Evans, Paul Tournier, William Hulme, Gladys M. Hunt, Oswald J. Hoffmann, Hazen G. Werner, Henry R. Brandt, David Wilkerson, Leslie and Ruth Moser, Charlie W. Shedd, Clyde M. Narramore, Norman Vincent Peale, Billy Graham, Catherine Marshall, Clark W. Ellzey, and many others, all experts in the fields they discuss. Not least among the chapters is one entitled "It Makes the Home Go 'Round," by Lars I. Granberg, and which is reprinted from the Church Herald.

We commend this book to pastors, families with questions or problems, and for placement in church libraries.

-L.H.B.

(Review borrowed from The Church Herald).

WARMTH

Within these fields the sky is clear,
While upon my back I lay.
The sun comes up, nature erupts,
As the soft wind makes trees sway.
I listen softly to God's songs,
Which I hear from day to day
Besides the wind, besides it's song,
I hear the children play.
In these fields I see them run,
For they all know the days begun.
Yes, within themselves they feel the warmth
That I feel from the sun.

Heather Carrier
A.U. Girls - 2nd Floor

Help Me Lord! by Jane Frazier

Help me, Lord, in my time of trouble,
Show me the answers that I seek,
Comfort me when anxiety o'ercomes me
And help me in the moments I am weak.
Be ever present where 'ere my path shall lead me,
Brighten each of my steps with the light of hope.
Shine before me the everlasting promise, when
In constant darkness my searching soul doth grope.
Linger in my mind Thy words of wisdom, and
Send Thy Spirit to stand besides me till I come,
To stay with You in Your Everlasting Kingdom,
With the Father, Spirit, and Jesus Christ Thy Son.

Someone's Near by Jane Frazier

Someone is always near
When in doubt and fear
Our lives are overshadowed
By a cloud you cannot bear.
That Someone lives above us
In a place that's paved in gold,
Where riches do not matter
And ne'er a lie is ever told.
A place where singing always
Fills the universe with songs
And nothing can surpass the beauty
Of their sweet, eternal sound.
A place where shadows never enter,
Where death was more blessed than a curse,
Where all are always happy
And love fills the universe.
So do not worry, sweetheart,
Of your troubles here on earth,
For the Lord will never let us
In our pity be submersed.
So pray above to that Someone,
To help you find your way,
To the city never saddened,
And sealed with a pearly gate.

The next day my old malaria recurred again and I was forced to lie down on my bed. My mother warned me not to go to church anymore, for she thought that my disease must be caused by the spirit of my late grandfather's anger because I went to church.

After I was cured from the disease, I did not dare to go to church by myself. However, with the preacher's encouragement, I tried to go to church again, and the disease did not attack me as I feared. The preacher lent me a Japanese New Testament, so I read the Gospel as a hart thirsty for flowing streams. I was deeply impressed by Jesus' wonderful teaching and moved by His personality and love. I was drowned by Jesus' wonderful power and experienced an inner peace and joy in my heart. I read the Bible every day and before long I had read all four Gospels and a few epistles.

When my faith began growing my mother feared that it would cause the city gods anger, so she frequently urged me to go to worship the city-god. Although I didn't care about that, in order to set my mother at ease I brought the fruits, cakes, incense and an offering of false paper money which she prepared for me to sacrifice to the city-god. But I threw away the offering of false money and incense in the river and ate the fruit and cake at the bench of Taichung Park.

Three months later, through God's grace I conquered many difficulties and confessed my faith to receive Jesus Christ as my own Savior and to receive baptism. But my mother shed her tears for my rebellion against our old religion.

With the joy of wonderful salvation, I brought the Gospel to my colleagues, but I was insulted by the laborers with obscene language and repelled by the intellectual with philosophy. In order to proclaim this precious message, I felt that I should get theological training at Seminary and become a preacher.

In 1950 I passed the entrance examination of Taiwan Theological College and I quite my job to go to the seminary. When I was leaving to go to seminary, my relatives and my neighbors criticized me for disobedience and leaving my parents. They rebuked me not only for believing in Jesus Christ, but also because I tried to be a preacher. My parents didn't stop me from going to seminary but my father said his old dry bones would be used to beat the funeral drum before I graduated from seminary. After I heard my father's sign at my leaving I could not help waving, but suddenly Jesus' command came to my mind that "Whoever comes to me cannot be my disciple unless he hates his father and his mother... Whoever does not carry his own cross and come after me cannot be my disciple." (Luke 14:26, 27)

Although my father couldn't understand why I would go to seminary to study to be a preacher, he helped me carry my trunk to my home town train station. Before my departure my mother said, "You have to take care of yourself, and do not catch a cold. You must put on more clothes in the morning and evening for Taipei is colder than here." Sitting in the corner of the night train I recalled the scene of my parent's sadness at my departing. I could not help shedding a tear for my cruel attitude to my parents.

WHAT

Hackney Association Horse Show

WHERE

Hudsonville Fair Grounds

WHEN

June 28 (Friday) 7:00 P.M.

June 29 (Saturday) 3:30 P.M.

WHAT IS A HACKNEY HORSE?

The Hackney Horse is a high-stepping show horse which originated in 18th Century England. He shows much brilliant action as he performs his high stepping show ring presence, yet he gives at the same time a picture of sheer daintiness and perfection. English custom demands that he be shown with a docked tail and main braided close to the neck.

The Hackney horse is shown with a specially designed buggy. The elaborate buggy usually has four wheels and can cost as much as \$1,500.

The Midwest Hackney Association promotes interest in this special breed of horse. The Association is holding its third annual meeting this year with a showing at the Hudsonville Fair Grounds on Friday, June 28, beginning at 7:00 P.M. and Saturday, June 29, beginning at 3:30 P.M.

An estimated 300 horses will be entered in the show from throughout the Midwest and Canada - one entry has been made from Massachusetts.

Since the Midwest Hackney Association is a nonprofit organization, they are donating all proceeds from the show to the Pine Rest Christian Hospital Children's Retreat to be used in the work with retarded and handicapped children.

ALL PROCEEDS GO TO PINE REST CHILDREN'S RETREAT AND DAY SCHOOL!

After my 17 years of constant prayer for my mother's conversion God has answered my prayer and my mother became a Christian and was baptized in 1966.

In order to more benefit my clinical pastoral work at Mackay Memorial Hospital God opened the way for me to come to Pine Rest Christian Hospital under Supervisor Rev. James Kok's guidance. I am receiving Clinical Pastoral Education training now. Before I came here I had an operation on my stomach, a half of my gastric was removed. God has mercy on me. My operation passed smoothly and I have recovered my health. At Pine Rest I always feel God's love through people's concern and kind instruction for me.

When I recall my 25 years of Christian life, my life was not so smooth. I always fell down, but God always pulled me up whenever I fell. I really experienced that God is always with me and helps me. In order to respond to God's grace I want to follow Him with my life.

Although I am not apostle Paul, I will say with him "For even before I was born God had chosen me."

Abraham Pao-Siang Lin

TWO PAMPHLETS FOR PASTORS; VERY HELPFUL!

1. "Pastoral Counseling With The Alcoholic: An Introductory Manual"
by the Rev. George M. Small, M.A. \$1.00
2. "The Pastoral Care and Counseling of Families of the Mentally Retarded"
by the Rev. Robert Perske. \$.25.

Pastors who receive the Chaplain's Newsletter can get these pamphlets from us by sending the request and the money to:

LIFE ENRICHMENT BOOK TABLE
Pine Rest Christian Hospital
6850 S. Division Ave.
Grand Rapids, Michigan 49508

The fall into sin presents the position of having no place. Being separated from the Garden was a separation from nature, God and man (both the other and the self). Redemptive History is the story of God "preparing a place" for displaced persons. In man's naked exposure God provided "garments of skins, and clothed them." To those who had no breathing space under bondage in Egypt God promised the new place of a "land flowing with milk and honey." In the non-place of the desert God pitched the "tent of meeting." In man's sinful existence God built the "altar" as the place of reconciliation. At the terminal of death God signals a new beginning in the resurrection of Christ. And Christ's ascension was not desertion but "to prepare a place for you."

The biblical teaching of the Covenant shows how the divine-human encounter moves away from an external localization of God in "holy places" to an internal, spiritual presence of God in the "heart". Yet this universal presence of God never competes with the particular, concrete presence of God. The church sees in the ascended Christ the "heavenly place" of reconciliation between God and man, between heaven and earth (localization). The church experiences in the descended Spirit the presence of Christ in all the non-places of this world (universalization). With Christ's heavenly place as its focal point of faith and hope the Church works in love to diffuse Christ's presence in all the earthly places. This ministry of Christ in earthly diffusion is the work of the Spirit who came from the "heavenly place" to Jerusalem at Pentecost, diffusing the victorious Christ as the flames of fire spread, from head to head, and from Jerusalem to all Judea and Samaria and to the end of the earth.

In this context of redemptive history pastoral counseling is in Christ's name entering the non-places of the human situation. In this context I see counseling as "the voice of one crying in the wilderness: prepare the way of the Lord." It is "preparing a place" for those who are losing their place in the crisis of this transitory earthly existence.

P.V.K.

X X X X X X X X

"Transference and Countertransference In Pastoral Care"
by E. Mansell Pattison M.D. - We have reprints of this
very valuable paper available for clergy.

Monday Morning: Jim and I took a walk to the Hudson River, it sure was dirty. We found a raft and our fantasies took us all the way back to the days of Huck Finn and Tom Sawyer. It was really great! However, I could easily tell the kid from Washington never rode on Eastern waters before. He was scared, but I listened and things went better. It was a great raft ride. We covered a lot of miles and even wondered if we should go to the big city (New York) and then out to the Atlantic.

There were three more sessions today, at this time I took the stage. I found a director, it was Jim, and I did a family collective. It was fun and I should have been on the stage before. I loved it and learned much. When I got to a scene with my grandfather I found he meant so much to me. I'm sure going to miss him. I found myself reaching out, being aggressive, and meeting people. I found they respected me. Maybe I didn't respect myself enough.

Tuesday: I'm really involved and I found myself active in all three sessions. People were picking me to play auxiliary roles and I was doing a lot of doubling.

I played tennis during the breaks. I always have to be doing some type of activity. I don't like to sit around. Something I should think about.

Wednesday: I'm still involved. I felt great after one of the Doctors said that he wished he had a brother like me. I felt warm inside. I even confronted some people today, and as a result became closer to them. It is fun to grow and change.

Thursday: This is the last day and I miss my family. However, even though I want to leave I want to come back. I like these people. The Jewish people are warm and interesting. They are uptight regarding the Middle East war. I'm going to miss Jim.

H.B.

SMALL CHANGE

I haven't blushed for years and years.
It's been some time since I've shed tears.
And tantrums? I no longer throw them.
I've feelings, but I do not show them,

Except perhaps by sneer and frown,
And lips that turn a little down,
And eyebrows raised clear up to where
I now have scalp but once had hair.

I do not clench my fists the way
I did back in my youthful day.
But grit my teeth and bite my lips
When with bad I come to grips.

I like to think I'm changed, superior
But mostly it's just my exterior.

"Small Change" is borrowed
from Family Weekly Magazine.

Rev. Curt Cruft, Pastor of
Carlisle United Methodist
Church of Byron Center
thought it deserved further
attention.

the RELATIONSHIP in therapy

I began to muse again (this usually results in writing) about the essential elements in counseling and psychotherapy because of some recent conversations with Staff personnel. These observations reinforce what we have known, believed, and experienced many times - that the relationship is the primary factor in any therapeutic encounter.

One therapist reported that his client on the Children's Unit was angry with him because he had broken an appointment. Since we are to be charitable in all our judgments, I assume that the therapist was not malicious, careless or indifferent about cancelling the scheduled appointment. The pre-adolescent client did not have anything urgent to discuss or "work through" - it may not have made much difference to her whether the scheduled time was used in "Shared talk", or in taking a walk, buying ice cream at the Coffee Shop, or playing a game - the important factor to her was that she did not have her scheduled time with her therapist - the relationship, not the content, was crucial.

Another therapist was going to be out-of-town for a few days so he shared this information with his client. The client was understanding and cooperative about the curtailed individual therapy schedule, but commented, "Could you stop at the ward for a few minutes before you leave town and also when you return?" The continuity of the relationship, not the missed content of the curtailed appointment schedule, was the critical matter in the interpersonal therapeutic relationship.

A client had been in therapy for some time with a therapist engaged in private practice. The client decided to discontinue therapy because of unemployment. When the therapist offered to continue therapy without charge (refusing to have the client owe the money because this would impose an additional burden), the client was finally completely assured of the therapist's basic caring and moved forward in therapy because of the experience that a healing relationship was not overruled by financial considerations.

No matter what specific form of therapy is employed, the importance of a good relationship cannot be minimized. The patient receiving E.C.T. must have trust in the nurse who accompanies him to the treatment room or have a basic confidence (relationship) in the physician who administers the treatment.

Confrontation will be defended against the group therapy process if there is not a previously established good relationship of mutual caring and sharing by all members of the group. In most instances, a good relationship is a prerequisite for the patient's active cooperation in a behavior modification program. A protagonist in psychodrama must be assured in his mind and heart that the director is caring as well as skillful before entering the intense arena of strong personal feelings in the drama.

Feb. 1974

"SPIRITUAL GROWTH GROUPS" ✓

by Rev. Peter Van Katwyk

The following account is an outline of an actual spiritual growth group that I have led at M.T.C.

- i. Twelve patients were present. A young woman started by saying that she had been in touch with her lonely feelings and that she would like to suggest the topic of loneliness as the theme for our growth group meeting. General acceptance of this idea was expressed.
- ii. We read Psalm 22, different people reading a paragraph.
- iii. I invited people to share personal associations that had arisen in connection with the Scripture reading on the sense of loneliness and rejection. I started by relating my feelings as a young boy when teased and rejected by some of my peers at school. Another person told of having been injured in a car accident and the feeling in the hospital of going to die. An older woman shared her feeling of not being accepted by this group and her fear of being judged in every move and word by us.
- iv. At this point I used the blackboard in noting down how we need at least one "significant other" in our lives. One who truly listens and understands love. Psalm 22 shows David in his loneliness and rejection. This human loneliness was taken up in Christ who also cried, "Why hast thou forsaken me." Christ is not only God's word that speaks to us but also God's ear that listens to us. Sin is alienation, loneliness, being out of touch. The silence of the cross is broken in Christ. God and man are on speaking terms again.
- v. For a following exercise we split into six groups of two. One person in each little group was to tell something of personal significance to the other person who was not to give any indication of being interested but instead would turn away, close eyes or listen to somebody else. After about three minutes they would switch roles.
- vi. As a whole group we shared feedback on this exercise. Some people felt that talking without getting any visible attention was the worst experience. Others felt that it was even more difficult not to respond to others and act as an "insensitive clod."
- vii. We closed in communal prayer sentences directed to God in the "empty chair" in the middle, with the assurance that He both listens and cares.



Chaplain's Newsletter



Pine Rest Christian Hospital

6850 S. Division Avenue

Grand Rapids, Mich. 49508

(616) 455-5000

May, 1974
Chaplain Jim Kok
Editor

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PASTORAL CARE BY NON-CHAPLAINS

Healthy overlapping is a reasonably accurate phrase to describe behaviors and attitudes whereby personnel who are not chaplains facilitate a spiritual or pastoral ministry to patients. I do not feel comfortable in using any descriptives such as primary, secondary, supportive, complementary, adjunctive, etc., because these are incompatible with the mind and spirit of Christ.

The following incidents taken from my observations on the Adolescent Unit will illustrate the non-pastor pastoral activity which is both genuinely therapeutic and essential to the life of Pine Rest Christian Hospital. I would judge it appropriate to use names, but because others may judge differently, I will defer to the latter judgment and maintain anonymity:

1. A consultation with a therapist revolved around the topic of values. In the existential encounter, Mere Christianity by C.S. Lewis as well as the Bible were recommended as helpful reading. The client was pleased to follow up on the suggestions.
2. Another therapist provided a Bible to a client who was totally unfamiliar with it as a standard by which to live. The client was elated with the gift and the reading.
3. A therapist shared that his clients make much better progress when he is diligent in praying for each specifically in his personal devotions.
4. Two residents expressed an interest in attending a Bible Class session at a suburban church in company with one of the nurses who was planning to attend this meeting at her church.
5. Two members of the Activity Therapy department invited those residents who wished to do so, to accompany them to a Maundy Thursday service.

I will close this little essay (written May 24, 1974 at Millsboro, Delaware) with an extract from a letter I recently received from a former resident on the A.U.: "You people mean so much to me. You helped me to find the Lord."

W.L.H.

"GRIEF"

Part 1

An elderly woman said, "The hardest thing about my husband's death is that no one talks about him anymore."

A teenager whose brother died unexpectedly said his friends seemed to be avoiding him at school right after the funeral.

Two examples of the extra hurt in many grief situations. People avoid the subject. And the griever too sometimes.

We are afraid of feelings. "What if I upset her by bringing up her husband's name?" "What if she starts to cry?" - The assumption is that it's bad for her to cry. It's not. She'd rather talk about him and cry than not have his name mentioned again. Besides crying is good. God gave us this way to wash out pent up feelings.

"Maybe I'm really afraid that I'm going to cry." That could be the reason we avoid the griever or conspire silently to keep the loved one "dead and buried" and resist resurrecting his memory or his name. "I don't want to get upset."

Most people who have "lost" a loved one want to talk about him or her. Some don't, but it's better for them if they do, if they are helped to recall his life and then face again the reality of his death.

Twenty-three years after my mother's death I still brighten up whenever someone says, "Hey, I remember your mother...." I always want to hear more. "Tell me what you remember," I often try to say.

Helping each other with grief starts with talking about the loss and remembering the loved one out loud, recalling (perhaps with tears) the fond memories and even rehashing his less likeable characteristics. And slowly the tentacles of emotion are released and freed to attach themselves elsewhere to fill the void this loss has left. And life goes on but hopefully each loved one lost remains alive in our memories. Someone eternally a part of me though most of the time tucked away in a corner of my busy mind and heart. But two, twenty, fifty years later I'm still warmed (and maybe pained) by a brief reminiscence. Don't spare me if you're afraid of upsetting me - I'd rather talk than avoid it. And my health may be helped by talking and grieving.

(to be continued)

(I believe these reflections correspond with the experience of many people. If so I'd like to hear about your experience. If not, I'd like to hear your side of it too.)

J.K.

Karl Menninger M.D.

"WHATEVER BECAME OF SIN?"

A review of this book may suffice for some people but it can never take the place of reading the book itself.

The title is indicative of a learned man who is still in quest (note the title of the book is a question). Dr. Menninger here gives evidence he has not arrived but is pressing on in the learning, growing experience of human behavior.

A review cannot do justice to his many allusions to ancient history and ancient religions as well as contemporary but little known tribes of people. All such allusions make the book an absorbingly interesting one as well as informative.

Briefly - sin has become a lot of things no longer called sin. Call it crime, symptoms, social irresponsibility or whatever but don't call sin sin. Dr. Menninger would say that the word "sin" is outmoded in the thinking of many people.

While the chapter entitled "The Old Seven Deadly Sins (and Some New Ones)" were never meant to be sermons in brief by Dr. Menninger, many a preacher could well use this section and make these acorn-sections on the sins of people into oaklike sermons. Dr. Menninger's writing on the seven deadly sins and other sins has the ring of the Old Testament prophets.

Let every minister of the Word of God who desires to apply the Truth of God in a very contemporary way buy this book for its applicatory material on sins in our time and in our communities and churches.

A quote: "There are still many sizable religious groups with ideas and programs of action as well as opportunities for formal worship.....My proposal is for the revival or reassertion of personal responsibility in all human acts, good and bad." (Page 178)

A quote: (Same chapter as above) "Therefore I say that the consequences of my proposal would not be more depression, but less. If the concept of personal responsibility and answerability for ourselves and for others were to return to common acceptance, hope would return to the world with it." (Page 188)

To dismiss this book, "Whatever Became of Sin?" with a smug attitude simply because its not Biblically oriented according to one's expectations, is to deprive oneself of knowledge that could lead to the prayer, "Lord Jesus, be merciful to me a sinner."

To order a copy of this book call (616) 455-5000, ext. 207.

Rev. Ben Ypma
Chaplain Resident

SELF-DIFFERENTIATION

by Bill Postmus M.S.W.

In late October, 1973, I had the privilege of attending a workshop west of Chicago in Plano, Illinois, on the subject of self-differentiation. Prior to going I had many apprehensions about what would be happening at this advanced personal growth workshop sponsored by National Training Labs, an affiliate of the National Education Association. Having gone to two prior workshops and having grown from these experiences, I was eagerly apprehensive. Many things happened in the following eight-day period, some of which I would like to share with you.

The primary learnings that I gained in this experience was an acute reminder of my responsibility for myself and an expanded awareness of my physical self as well as my responsibility for each and every one of my actions. Self-differentiation by definition is the distinguishing of one's self as separate, unique and responsible. My Christian convictions were expanded and strengthened in the context of this week. During the eight days I became very aware of my responsibility to have self-discipline of pain and its implications and of affection to the other group members.

The workshop included 38 participants, four trainers and 34 individuals from various occupations. There were a few other people involved in psychotherapeutic endeavors, a number of faculty members from various institutions of higher learning, and other rather high-caliber individuals, many from the business world.

In the advance information was the statement, "One of the objectives of this laboratory is to provide you with the opportunity to experience yourself in as many new ways as possible...." To do this we were asked to give ourselves a pseudonym. Finding an appropriate name was very difficult for me and now after that experience, I see many possibilities as having existed that I did not take advantage of. Examples of names of individuals at the lab are "Beginning", "Gathering Storm", "Running River", "Phoney", "Winter", "Death", and "Not Doing". All of these names and many others continue to have much relevance for me as to the persons ("parts of me") they represent.

During the workshop we spent all of our time rather intensively using "percept language" which is very action-oriented and helpful toward introspection. In brief, the language is geared toward action and self-responsibility for all of one's activities. No intransitive verbs are allowed and the words "it" and "that" are transposed into "I" or "Me". We proceeded on the principle of "I only know me, I know you only through me. I experience you through me. I have no knowledge of you other than what I feel about you through me." An example of this kind of language is my anger, for instance toward my son. Instead of stating that I become angry at Randy, percept language would ask that I restate this by saying "I angry myself with the irresponsible acting Randy in me." Percept language is helpful in assessing each of my interpersonal interactions as far as they help me to understand myself.

PLEASE HEAR WHAT I'M NOT SAYING

Don't be fooled by me.
Don't be fooled by the face I wear,
For I wear a mask, I wear a thousand masks,
masks that I'm afraid to take off,
and none of them are me.
Pretending is an art that's second nature with me,
but don't be fooled, for God's sake don't be fooled.
I give you the impression that I'm secure,
that all is sunny and unruffled with me,
within as well as without,
that confidence is my name, and coolness my game,
that the water's calm and I'm in command,
and that I need no one.
But don't believe me.
Please.
My surface may seem smooth, but my surface is my mask,
my every-varying and ever-concealing mask.
Beneath lies no smugness, no complacence
Beneath dwells the real me in confusion, in fear, in
aloneness.
But I hide this.
I don't want anybody to know it.
I panic at the thought of my weakness and fear being exposed.
That's why I frantically create a mask to hide behind,
a nonchalant, sophisticated facade, to help me pretend,
to shield me from the glance that knows.
But such a glance is precisely my salvation. My only
salvation, and I know it.
That is if it's followed by acceptance, if it's followed
by love.
It's the only thing that can liberate me from myself,
from my self-built prison walls,
from the barriers that I so painstakingly erect.
It's the only thing that will assure me of what I can't
assure myself,
that I'm really worth something.
But I don't tell you this, I don't dare. I'm afraid to.
I'm afraid your glance will not be followed by acceptance
and love.
I'm afraid you'll think less of me, that you'll laugh,
and your laugh would kill me.
I'm afraid that deep-down I'm nothing, that I'm just
no good,
and that you will see this and reject me.
So I play my game, my desperate pretending game,
with a facade of assurance without, and trembling
child within.
And so begins the parade of masks,
the glittering but empty parade of masks.
And my life becomes a front.

All parts of my dreams are my own doing.
They occur solely inside of me.
My dreamlife is me living me.
All parts of my fantasies are my own doing.
They occur solely inside of me.
Only I am responsible for them.
My fantasies are me living me.
All my drawings, my writings, my constructions are my own doing.
They occur solely inside of me.
They exist only as parts of me.
All my perceptions are my own doing.
They occur only inside of me.
I influence them, and in the process, "Do me."
This is my existence.
There are no objects, no others, except the "objects in me" and the
"others in me."
I am the sole authority on my own feelings and perceptions, have
complete responsibility for how I do myself, and no responsibility
for how you do yourself.
My existence is the process of "me doing me."
I am not an agent acting on me, I am an experiencing, changing organism.
I am always in some "state."
I am a unitary whole.
I do not have "Parts."
I ache, anger, fear, love, frustrate, depress, joy, pain, exhilarate,
tense---
I am of my body---
I am.
I.

J. Wier, 1972

W.R.P.

BOOK NOTES:

1. The Way Of The Wolf (The Gospel in New Images)
by Martin Bell (Publ. Seabury)

The only time I really cried when leading a worship service was when I read the first story in this book - "Barrington Bunny." I used it as a children's sermon. It is unforgettable. "The Porcupine Who Wouldn't Tell His Name" is my second favorite. Both are deeply touching for children and thought provoking for adults.

2. Anne and The Sand Dobbies
by John B. Coburn
(A Story About Death for Children and Their Parents).

From the book jacket - "This is the story about my sister, Anne, who died. It's also the story of Bonnie, my dog, who died, too - or rather he got killed. . . Because of them something has happened to our family, something good. How can it be good? That's what I'd like to know. That's what I'm trying to figure out and write about."

"THE HAZARDS OF CHANGE"

RATING LIFE CHANGES

<u>Life Event</u>	<u>Value</u>	
Death of spouse	100	Any great change - even a pleasant change - produces stress in man. That is the implication at least, of a study recently reported by Dr. Thomas Holmes. Holmes found that too many changes coming too close together often produce grave illness or abysmal depression.
Divorce	73	
Marital Separation	65	
Jail Term	63	
Death of close family member	63	
Personal injury or illness	53	Holmes devised a scale assigning point values to changes that often affect human beings (see chart). When enough of these occur within one year and add up to more than 300, trouble may lie ahead. In Holmes' survey 80% of people who exceeded 300 became pathologically depressed, had heart attacks or developed other serious ailments. Of scorers in the 150-300 range, 53% were similarly affected, as were 33% of those scoring up to 150.
Marriage	50	
Fired at work	47	
Marital reconciliation	45	
Retirement	45	
Change in health of family member	44	A hypothetical example: John was married (50); as he hoped his wife became pregnant (40), stopped working (26), and bore a son (39). John who hated his work as a soap company chemist found a better paying job (38) as a teacher (36) in a college outside the city. After a vacation (13) to celebrate he moved his family to the country (20), returned to the hunting and fishing (19) he had loved as a child and began seeing a lot of his congenial new colleagues (18). Everything was so much better that he was even able to give up smoking (24). These events total an ominous 323.
Pregnancy	40	
Sex difficulties	39	
Gain of new family member	39	
Change in financial state	38	
Death of close friend	37	To correlate change and health, Holmes kept a watch on 80 Seattle residents for two years and then compared their personal-change histories with their physical and mental ailments.
Change to different line of work	36	
Change in number of arguments with spouse	35	
Mortgage over \$10,000	31	
Foreclosure of mortgage or loan	30	
Change in responsibilities at work	29	Built-In Danger. To be sure, a method of predicting such ailments may well have a built-in danger; a self-rater using the scale could become depressed at the very prospect of depression. But Holmes is confident. Physical and emotional illness can be prevented he says, by counseling susceptible people not to make too many life changes in too short a time.
Son or daughter leaving home	29	
Trouble with in-laws	29	
Outstanding personal achievement	28	
Wife beginning or stopping work	26	
Beginning or ending school	26	
Revision of personal habits	24	
Trouble with boss	23	
Change in work hours or conditions	20	
Change in residence	20	
Change in schools	20	
Change in recreation	19	
Change in social activities	18	
Mortgage or loan less than \$10,000	17	
Change in sleeping habits	16	
Change in number of family get-togethers	15	
Change in eating habits	15	
Vacation	13	
Minor Violations of law	11	

GOD'S GRACE SUSTAINS
by Pat B.

On a rather dismal, snowy, wet, dreary Saturday morning, my husband and I leave Grand Rapids. We leave Pine Rest Hospital and head home to see my children whom I have not been with in over three weeks. There are butterflies in my stomach and a lump in my throat. "How will I receive them? Will I be a better mother? How will I be received by them? Will I still be angry and lack patience like before? Or will I have gained some understanding? Do they love me? Do I love them? Do I deserve them? Can I really go out into the world and handle myself?" All these thoughts and questions go swiftly through my mind as we drive towards home.

We reach our driveway, pull into the garage, and the children rush out, throw out their arms around me and shower me with love. "Mommy, Mommy, you're home!" My mother is there taking care of them. She senses I am a bit uneasy. She gives me love. Mom doesn't stay too long because she knows I need to be alone with my family to face whatever I must face by myself.

I made the children key chains; they really were pleased at what Mommy had made them! That made me feel good. Saturday went fairly easily - with one little disagreement between my husband and myself. It was resolved quickly with an "I didn't know you wanted that or I wouldn't have thrown it away" message. I handled things with the children somewhat in the old way, but yet in the new. I was rather irritated with my son Shawn because he had ten pairs of socks with no mates. At first I replied: "How can you not have any matching socks?" I continued with: "I guess you're just all boy. Hunt for them this week or maybe I'll find you a sock." I gently touch his cheek with my fist. We both laugh together and it feels so good.

The children go to bed after a day of sharing with Mother, relaxing with Mother, being with Mother.

Our dearest friends come over later in the evening. Even they sense a change, sense the fact that I can take a positive comment and feel good. That I am not on the defense, that a big burden has been lifted from my shoulders. My friends shower me with love, smiles richly. They both do. I feel so blessed to have friends like that to come home to and love.

I am excited Sunday morning about St. Patrick's Day because it is a day of tradition at our home. A wearing of green and doing something special because I am Irish.

Sunday morning dawned a sunny, cold, crisp day. I yearned to see my pastor, go to church, greet my friends. I wasn't embarrassed. I wasn't afraid. I was eager. I got up and tore to the kitchen. I fixed the coffee cake, set the table, and got the family's breakfast. I felt proud that I had the zest, the vitality, the desire to do things for my husband. To be a wife; to be a Mother.

John 19:30 - When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit.

O Victorious Christ, we bless your holy name for all your finished work - your perfect life and perfect death which makes both abundantly living and falling asleep in you possible and actual. Help us to cast our deadly doing at the foot of your cross so that in our emptiness we shall be better prepared to receive the fullness of your grace and salvation - to the glory of your marvelous love. Amen.

Luke 23:46 - Then Jesus, crying with a loud voice, said, "Father, into thy hands I commit my spirit!" And having said this he breathed his last.

O Blessed Savior, we thank you for commending your spirit to the Father, so that we can safely commend our spirits to you - in life and in death. We praise you for your cry of victory which totally eclipses all our defeats. How glad we are that you asserted yourself in your seeming defeat so that the eye of faith can clearly see that though you were born to die, you died to live - even with and for us. Thank you, O Savior King for everything you said and did - but mostly just for you. We pray all our prayers because we love you, remembering always that you first loved us. Amen.

W.L.H.

I'D PICK MORE DAISIES

If I had my life to live over, I'd try to make more mistakes next time. I would relax. I would limber up. I would be sillier than I have been this trip. I know of very few things I would take seriously. I would be crazier. I would be less hygienic. I would take more chances. I would take more trips. I would climb more mountains, swim more rivers and watch more sunsets. I would make more phone calls. I would eat more ice cream and fewer beans. I would have more actual problems. And fewer imaginary ones. You see, I am one of those people who live prophylactically and sensibly and sanely. Hour after hour, day after day. Oh, I have had my moments, and if I had it to do over again, I'd have more of them. In fact I'd have nothing else. Just moments, one after another, instead of living so many years ahead of each day. I have been one of those people who never go anywhere without a thermometer, a hot water bottle, a gargle, a raincoat, and a parachute. If I had it to do over again, I would go places and do things and travel lighter than I have. If I had my life to live over, I would start barefoot earlier in the spring and stay that way later in the fall. I would play hooky more. I wouldn't make such good grades except by accident. I would ride on more merry-go-rounds. I'd pick more daisies.

AN UNUSUAL PLACE

"It's a privilege to be here in a place where you can let your Christian face and your psychiatric face hang out at the same time without embarrassment. (Those of you who have been active in church work know what I mean.)"

Malcolm Beck, M.D.
Speaking at Pine Rest

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SARCASM

Do you know where we get the word "sarcasm"? It comes from a Greek word that means "to tear flesh." Here's how the dictionary defines it: "a keenly ironical, scornful, or taunting expression, cutting and reproachful language."

The sarcastic word takes only an instant. But it can take years to undo the harm.

Speech is for communicating, for bringing people together - not for keeping them apart. It's how we use this gift that makes the difference. And remember half of any conversation is listening.

St. James said of the tongue: "We use it to bless the Lord and Father, but we also use it to curse men who are made in God's image: the blessing and the curse come out of the same mouth." (James 3:9)

"LEARN TO SPEED READ"

Guaranteed to double your speed. A three (3) session course being offered at Pine Rest. The fee is \$25.00 per participant, which includes the \$5.00 registration fee. Sessions will be May 6, 13, and 20 from 7:30 P.M. to 9:30 P.M. If you are interested, contact the Personnel Office for information and registration. Deadline will be April 26, 1974.

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Rev. G. Oosterveen is to be congratulated. He recently was selected from seven applicants for a position as Chaplain at Dixon State School (for the Mentally Retarded) in Dixon, Illinois. As a result of accepting this job Gerry will be leaving us at the end of May (instead of August).



Chaplain's Newsletter



Pine Rest Christian Hospital

6850 S. Division Avenue

Grand Rapids, Mich. 49508

(616) 455-5000

June, 1974

Vol. 5. No 6

Dear Friends in Pastoral Work:

The Chaplain's Newsletter is a monthly little piece of work we put together for "Pine Rest" employees and patients. There is also a small mailing list of ministers who have liked it and asked for it.

This is a "special edition" sent out to share with you a few of our thoughts and to make contact with you. We need your interest and support. We also want to be supportive to you with various programs, services and consultation.

I'd like to tell you about our Out-Patient Clinic because quite a few ministers are finding it helpful. Three ways it could serve you:

(1) You're counseling with someone but you want someone else's evaluation for your own guidance. The O.P.C. team will interview, test, and discuss this person's situation. You will then receive a report with conclusions and recommendations.

(2) A person comes to you for help but you decide you want to refer him or her elsewhere for some reason. The Out-Patient Clinic will do a Mental Health Inventory with this person and arrange for counseling if necessary with some appropriate therapist. The O.P.C. will inform you as the referral source of what was recommended.

(3) You may call the Out-Patient Clinic for a telephone consultation free of charge when you are working with a counseling problem needing another person's point of view.

Call Bob Hennink 455-5000, ext. 286 for any of these three needs. If he can't talk to you right then, he'll call back.

Sincerely - The Chaplains at "Pine Rest"

W. L. Hiemstra

Duane Visser

Jim Kok

P.S. If any of you are interested in our one-day-per-week Clinical Pastoral Education group for ministers or our weekly "clergy consultation group" with Mr. Velzen and Dr. Westmaas please call us. These begin right after Labor Day. (Phone 455-5000, ext. 207) J.K.

STANDING BY

"Sitting by" in the sunshine on October 11, 1972 in Delaware is a good time to write my reflections on "Standing By".

1. The theme first occurred to me on a Sunday morning when Kelsey "fell" and Clarence was standing by waiting for him to "wake up". (I don't think either Clarence or Kelsey know about epileptic seizures; but then we don't know all about them either!) Both Clarence and Kelsey do know that sometimes, for no apparent reason, Kelsey falls and frequently hurts himself.

On the Sunday morning referred to above, Clarence's standing by was rewarded - Kelsey got up with a cut over his eye, sat on a bench, and started reading his Bible (his reading ability is limited, but his efforts supersede yours and mine - reminding me of earlier observations which inspired me to write "Retardates Teach Advanced Religion.")

I called Jerry Schepers, the nursing supervisor, who was also available on a standby emergency basis to help people like Kelsey. Strangely enough Kelsey had another fall and was disappointed that he was put to bed and could not go to Chapel.

2. I was talking with Dr. Richard Westmaas in his office recently when he received a telephone call from a young person who had been on the Adolescent Unit when Dr. Westmaas was a psychologist there. Dr. Westmaas said he was available on a standing by basis to help, even though the former client thought he would be too busy in his new work to help a former patient of the A.U.

3. How good it is to know that someone is willing to stand by while we do our best to change our position from loser to winner! I thought of Gordon Ritsema's comment to Dan Stitt of M.T.C. E. before leaving for his vacation in Europe, "I will be here even when I'm not here", and reinforced his standing by with a personal letter from Switzerland.

7. (perfect number) Do we realize that God is standing by waiting to help when we ask for Him? (Jeremiah 33:3 "Call unto me and I will answer thee").

Do we know that Jesus Christ is actively standing by - praying that we will win as He observes our minor losses and major gains in doing what we think is our own thing until we reflect, as I am doing now, that the Spirit of Christ motivates us to winning ways without games - (T.A. language) cf. Matthew 28:20, Philipians 2:12,13.

Do we recall that the Holy Spirit is standing by to help in every situation of life (John 14:17, 26)? He will not push Himself on us (after taking the grand initiative of changing our hearts), but will allow us the dignity of human freedom with options of resisting or grieving, as well as utilizing His presence, power, and blessing.

(Epilogue) STANDING BY - isn't it wonderful that the blessing that comes to me in writing this essay can come to you in reading it as all of us in the Pine Rest family becomes actively aware of the give and take of Standing By operations, vertical and horizontal?

REAL PRAYER BY REAL PEOPLE

Chapel services at Pine Rest Christian Hospital are special because in some important ways they are superior rather than inferior to the average church service in the community. Many of our worshippers have a childlike candor and enthusiasm which causes me to describe them as a congregation of real people who have real prayers to a real God.

I was impressed by the manner in which one of our chaplains conducts the pastoral or congregational prayer at the 7 P.M. worship service. He walks down the aisles and receives prayer requests from the congregation. I found his notations from the service on January 19, 1975. I share them with you to help you gain courage to become a real person with real prayer:

1. Jan wants help in developing a good relationship with her new boss at the Annex.
2. Clarence's father.
3. Bill's grandmother died.
4. Ruth's father - old and confused.
5. Andy going home.
6. Carl's mother and sister.
7. Meindert's brother.
8. Tina's mother, father, brothers and friends.
9. Gracie's sister and grandmother.
10. Bill in Blodgett Hospital.
11. John's niece who was married recently.
12. Bible devotions in Cafeteria of Bldg. 5.
13. Charlie's walking.
14. Debbie - staff at P.R.
15. Anna - adolescents.

All the preceding are from the Chaplain's notes and I am sure that the specific requests were more detailed than I am able to share with you. But I do share my conviction that such specificity in prayer is not generally found in congregations on the "outside".

My procedure used on the same day at 10:45 A.M. was to have worshippers write on a slip of paper a specific request (an act of prayer) which I made my prayer support for one week with the belief that God would provide. I share some of the specifics on which people are working and seeking outside help from others and God.

1. To be able to understand the Word of God.
2. Help in understanding my mother more, and getting myself together in God's grace.
3. I want to get along at home and not have all these hassles so I won't end up in a foster home.
4. I want to act better on the Ward so I can get on a higher level.
5. I have difficulty in accepting and expressing love and affection. I don't have too much trust in people.

BUILDING BRIDGES

Whenever there are two or more people together there is need for communication. This means that one person will reach out to another person, one personality to another. This can mean having a conversation. It can be various types of communication on various levels, but true communication requires that we are on the same wavelength. We need to build a bridge from us to someone else, a bridge that's strong enough and long enough to reach from our soul to another soul.

One of the bridges we build is the intellect. I can talk to my neighbor about the weather, the Vietnam war, or we can get into a discussion about transactional analysis. We can reason together intellectually. It can be a cold, matter-of-fact discussion, but we meet on a bridge and we talk together.

The bridge can also be a common interest. I am writing this in a trailer park in the desert. There is some kind of affinity between trailer travelers. We discuss the right kind of hitches, how hard it is to drive against the wind, the poor mileage we make while pulling a trailer, and other things. Then again, we can talk about golf, or fishing, or photography. There is a bridge of common interest where people meet to talk together.

Others meet on a bridge of culture and art. The bridge they build is a common love for the beautiful and the aesthetic. They talk about the music they have heard and loved, or how they have been thrilled by great paintings in art galleries. They found a bridge and talked together.

I spent a day or two with a friend of some forty years. We meet on the bridge of memories. We have known each other well. We can speak freely of our hopes and dreams, of frustrations and pains. We can talk about our faith in God and the ultimate victory of His work in the world. We share feelings of concern about each other's health, and about the security of our faith. We meet on the bridge of tested friendship, and we find joy in communicating together.

The closest forms of communication are found on the bridge of feelings and emotions. The ties that enable us to share from the heart of one person to the heart of another are the warmest ties of all. When we express our feelings, we share ourselves, the deepest in us. Our Lord also showed His warm concern for others when He wept with them, when He spoke of His love.

There is also the bridge of a physical touch. I reach out my hand, or I put my arm instinctively around a handicapped child. Touch means much to them. Touch means much to a blind person, to an aged one. I like the way some of the modern young people shake hands (although I'm afraid I may lose my thumb someday). A handshake can convey a great deal. The warm energetic handclasp of a vigorous person is quite different from the wet and limp handshake at the door of a church from someone who was evidently tense during the whole service.

We build many bridges with many people in many ways, but all of these bridges must be part of the network of relationships in the family. Intellectual bridges, spiritual bridges, physical bridges, bridges of laughter and of tears, of feelings of anger and love - we need every one in order to link the members of the family together. We must destroy the communications gap.

The strongest bridge is the common link with our Lord. It's too bad that we build many bridges outside of the home - too few within the home. Be sure your bridges are long enough and strong enough to promote good communication between husband and wife, parent and child, child and parent - but this must always be a bridge on which we also meet the Christ.

C.P.E. Evaluations cont....

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"First let me affirm that much of what I shall say in this department of "general learnings" is a re-affirmation of insights which I have had but which have continued to grow and bear fruit. Perhaps this is just the nature of real spiritual insight and emotional development. Like a small mustard seed an insight takes root, grows, until alas it is fully rooted and grown, a mature plant beautiful to behold, giving of a pleasant fragrance.

I feel I have become more rooted, secure, and able. I recognize many aspects of my own personality which flow from the hurts and sufferings whose origin spring from the unfruitful spirits and soil of the past, a past which debilitates if denied but is so painful to admit! At last I feel I am making peace with the past -- its hurts, liabilities, assets, and joys. I cannot say just how this mysterious process is happening except to note that I feel more at ease within myself. Somethings have just begun to fall into place. The less I have striven the more the pieces have come together! This is an insight in itself!

Specifically I have been able to center in upon and begin to cope with a legion of emotional hang-ups. I know it is hard for me to share in groups. I feel insecure and this makes me defensive in a variety of ways -- I shoot out barbs under the guise of confrontation, I become verbose and overly wordy, avoiding my real hurt and fear, I become aggressive, sarcastic, stubborn. I know that hurt, anger, and insecurity are the demons. And to name the demons is the first step toward casting them out and being healed! I know I have named many of them, recognize them as the destructive forces they are, and can thereby begin to cope. I can now catch myself before I fall into their traps, which are so carefully laid in the deep humus of emotional reactions long engrained. Their name is legion and many are the chains! Deep the bruises they inflict amid the tombs and stones! And like the madmen of Gerasene no one dares to go near them! Hence, the isolation and loneliness I so oft experience.

But another power has come to cast out legion! I have been touched by that light which shines in the darkness. And the darkness has not overcome it! I have pinpointed the legion hang-ups and am fighting with them. A couple of new ones, besides the old ones are these. I know now that I "appear" to be adequate when I do not really "feel" this way at all. This causes others to feel free to be direct and even harsh with me, assuming I can cope constructively (which is not really the case often!) I am really very thin-skinned and sensitive. But my adequacy, repartee, efficient manner hide my very tender and soft side, which I resolve to expose more! This side makes me more loving, lovable and human! Finally another insight I have acquired anew is that I do not "appear" to absorb or listen to criticism. This is really part of the whole "adequacy syndrome." I need to give more honest feedback and be more responsive to let people know "I hear" them. This has been a very helpful and constructive insight for me."

Most people are healthy enough to cope with such experiences without emotional problems. But sometimes these and other changes pile up in a short period of time. Then there is the danger of emotional or physical problems resulting from the accumulation of stress.

Taking care of ourselves is one obligation Christians have. In regard to this subject this implies being aware of our own feelings and needs. It means not making too many big changes in a short time if it's avoidable.

Being sensitive to the loss experiences of others and "walking with them" is also a beautiful opportunity for us as we realize the wide scope of grief-like events in people's lives.

J.K.

* * * * *

Isaac Bashevis Singer, whose stories have charmed readers for three generations, once explained his views on prayer:

"Whenever I'm in trouble, I pray. And since I am always in trouble, there is not a day when I don't pray. The belief that man can do what he wants without God, is as far from me as the North Pole."

Pollution, war, racial and political conflict, - these and other pressing issues have placed our entire planet "in trouble." Solutions must be sought within ourselves, in our relationships with others and with the loving Creator who sustains us in being. Renewed by this brief contact with the realm of the spirit, we can bring more energy and insight to do the job that must be done.

Take three minutes a day for prayerful reflection. More if you can. Start right away. Now is the time. It's your life. Be sure it's headed in the right direction.

As the chaplain working with a team we need not concentrate heavily on all aspects of the patient's life. But we cannot ignore anything as if it isn't relevant to our concern. Still our emphasis may be more focussed on the concerns that may open the doors to a Renewed life through the Christian community or the resources God offers.

The goal of health we're working toward may often be e.g. freedom for the patient, freedom from enslavement to compulsions, obsessions, fears, unhealthy dependency, and the pain of guilt or grief. This freedom can be acquired in more ways than Christian faith but in the Good News the freedom is Ultimate and Final. The goal of health toward which we work is sometimes complete when a person has an "aha" experience about the Truth which sets people free. Often that goal is not attained. Sometimes it is without a Chaplain's involvement. It's always our goal as a Christian hospital.

At one time in history little was known. Physicians often had one treatment for many problems. Pastors too met the problem often with comfort, instruction, or judgment. Little else. Today we believe it is not only possible but necessary that pastors use the resources of the Gospel in a far more personally prescribed way. That is what clinical training is about. Helping people find God and freedom through Jesus Christ by seeing, understanding, loving, confronting the whole person.

J.K.

A Poem for

"AN IMPORTANT MAN"

Sometime, when you're feeling important,
Sometime, when your ego's in bloom,
Sometime, when you take it for granted,
You're the best qualified in the room.
Sometime, when you feel that you're going,
Would leave an unfillable hole,
Just follow this simple instruction,
And see how it humbles your soul,
Take a bucket and fill it with water,
Put your hand in it, up to the wrist,
Pull it out and the hole that's remaining,
Is a measure of how you'll be missed.
You may splash all you please when you enter,
You can stir up the water galore,
But stop, and you'll find in a minute,
That it looks quite the same as before.
The moral in this quaint example,
Is do just the best that you can,
Be proud of yourself but remember,
There is no indispensable man.

- Author Unknown

MOTHERS (Cont'd)

If I make my wants and needs known loud and clear
I'm being self-centered

If I don't -
"People walk all over you"

If I talk about the past
"You should forgive and forget"

If I don't -
"What are you hiding anyway?"

If I encourage my kids
I'm being pushy

If I don't -
"I'm not giving them the much needed 'strokes'"

If I'm sensitive to their feelings
I'm letting them manipulate me

If I'm not -
"Where's your empathy?"

If I cry
I'm manipulating others

If I don't -
I'm repressing my feelings

If I'm consistent
I'm intolerant - rigid

If I'm inconsistent -
"We never know where you stand"

If I'm friendly and outgoing with others
I'm a phony

If I'm not -
"What's the matter with you, did you have to be so distant?"

I'm fair game for everyone - the psychologists have a heyday with me -
"You're not to blame yourself but you must share the responsibility"
What is responsibility if it isn't shouldering the blame for failure
or savoring the praise of success? You tell me!!

the teachers - "You should have been harder on her"

the minister - "Do not provoke your children to wrath"

A Neighbor - "I would have made her go to school"

My husband - "Well, you are with the kids most of the time"

How many "critical parents" does one mother need?

It seems I didn't cut the coffee cake just right, and the children and I got more than our share. By the time Father arrived there wasn't much left. The next thing I know I hear a roar from the kitchen saying: "What's going on here? There's nothing for me!"

I really got mad. I was being over-sensitive. How could he say that to me when I was trying so hard?

Well, he took the kids to Sunday School, and while he was gone I was doing a lot of inward fuming and fussing. I decided I wasn't going to let my tummy hurt no matter what! So he got home and I let him know I was angry. He said: "I didn't mean it that way."

At that point I told him I wanted to go back to the hospital but first we were going to church. I wasn't mad at God and for the first time in my life I didn't feel guilty because God knew where I was at. Pastor Krauss couldn't have picked a more appropriate sermon for the B's this St. Patrick's Day Sunday. He talked about how suffering isn't removed instantaneously to a snapping of the fingers, we may need to endure things for a long time. God senses our needs, and that sometimes pain means growth. It may tap resources we don't even know we possess. God will never give us a temptation we can not endure. He is always there to help. Gary and I exchange intimate glances and instantaneously sense our love for one another, our repentance at what we had done. We both went to the altar. Our children went also to be blessed by our pastor. We took of the Body and Blood of Christ as repentant sinners. I was no longer overwhelmed by guilt which before would have prevented me from entering God's House. I knew God understood my human frailty, my fear of returning to the world. We got into the car, loved, and asked each other for forgiveness.

Then the four of us had a beautiful day. The children laughed, and as a family we shared something deep and meaningful, my daughter said: "There's something different about this hospital. You are really getting well this time, Mommy. We love Mommy and we all love God, too." God can help us cope with anything that life brings. God's grace does sustain. If we only believe! Believing is the key to living?

P.B.

"THE DESERTED VILLAGE"

I'll fare the land
To hastening ills a prey
Where wealth accumulates
And men decay.

Oliver Goldsmith

submitted by Rev. Dick Ter Maat
Director of "The Other Way" Youth Center

"A LITTLE MORE ABOUT SMOKE"

From the Ann Landers column:

CAN HER CIGARETTE SMOKE HARM OTHER PEOPLE?

Dear Miss Landers: I am a smoker. I have been since I was 16. I will always be a smoker. I tried to quit four years ago and gained 30 pounds. I decided I'd rather take my chances with lung cancer or emphysema than look like a blimp.

The problem: My sister-in-law has a crazy notion that the smoke from my cigarette will be damaging to her health. Whenever I light up in her presence (which is often because our husbands like to spend time together) Irene makes some nasty remark about my nicotine habit. Unless I put out my cigarette she leaves the room.

Please settle this question once and for all. It seems crazy to me that my cigarette can harm Irene's lungs.

Happy Puffer

Dear Puff: Irene's "Notion" is not so crazy. Dr. Joseph B. Stocklen, President of the American Lung Assn., says there is four times as much carbon monoxide in side-stream smoke from the burning end of a cigarette than in mainstream smoke inhaled by the smoker. This is also true, according to Dr. Stocklen, of several other harmful constituents in cigarette smoke, such as tars. He further says the increase in carbon monoxide levels found in the blood of non-smokers exposed to second-hand smoke exceed federal safety standards.

Additional evidence is provided by Jesse L. Steinfeld, the Surgeon General who issued the 1972 report that led to the law that forced cigarette companies to print a warning on each pack sold. Dr. Steinfeld said, "Many rooms in which we work or hold conferences, and the autos in which we ride, have a very low rate of exchange of air - and in some instances none at all."

So - Irene has a very good point.

ed. note: Now I'm positive my conference-room-headaches aren't
"ALL IN MY HEAD."



Chaplain's Newsletter

Pine Rest Christian Hospital

6850 S. Division Avenue

Grand Rapids, Mich. 49508

(616) 455-5000

August, 1974
Chaplain Jim Kok
Editor

Volume 5, No. 6

PUTTING LIFE IN FOCUS

I do not ask for a life without dangers,
but for inner strength to face them.

I do not need to be free from pain,
but to have the grit to conquer it.

I pray not for days without tensions,
or nights without fears,
but for the grace to rise above them.

I look not for success alone,
but for the courage to see where I have failed.

I do not want joy for myself alone,
but a willingness to touch others too.

I will not be content to daily walk in the lowlands,
but God, give me some mountains to climb.

I ask to see myself as I really am,
but more than this, to see the greatness of my God,
to feel His love.

Forbid that I should be a coward, Lord,
but help me to link my arm in Yours,
and to move ahead joyfully today.

by Rev. Ralph Heynen

And this was a long time ago, I remember
And I would do it again, but set down
This set down
This: were we led all that way for
Birth or Death? There was a Birth, certainly,
We had evidence and no doubt. I had seen birth
and death,
But had thought they were different; this Birth was
Hard and bitter agony for us, like Death, our death.
We returned to our places, these Kingdoms,
But no longer at ease here, in the old dispensation,
With an alien people clutching their gods.
I should be glad of another death.

* * * * *

excerpt from a paper entitled "The Christian and Mental Health" ✓
by Wm.K. Van Dyke Ph.d.
Psychology Department Head
Pine Rest Christian Hospital

C.S. Lewis's presentation of the concept of "Christ living in us" in the form of the love He has shared with us has clarified for me what our duty is as Christians. Our task is to continually develop this love by allowing the Christ in us to be expressed and demonstrated by our love for others. Our task is to disclose through love and honesty the defenses that keep him from seeing himself as he is and from allowing himself to be seen by others for what he is. Our task is to help him see and learn alternative ways of living and dealing with people and situations that would result in self acceptance and satisfying relationships with man and God, rather than alienation.

By love I don't mean, necessarily, the emotional state of which we generally think when we mention love, the state that is accompanied by quickening of the heartbeat and the chimes that some people insist they hear. Nor do I mean the superficial, cold, preaching kind of "love" that leads a person to say to a person who is crippled in his ability to love, "What you need is the love of God and your neighbor." This is like saying to a man who is clinging to a log in an ocean, "What you need is dry land." Nothing could be truer or less helpful. By "love" I mean behavior that could be and is commanded by Christ - I mean a genuine concern for the well-being of another person which involves a decision and a commitment. This also involves sensitivity and the ability to get close enough to the other person to experience with him. This is the action Christ took. He got and still gets inside people's skins and experiences with them. When this happens fantastic healing occurs and movement toward mental health or adjustment continues.

"FOR EVEN BEFORE I WAS BORN GOD HAD CHOSEN ME"

by Rev. Abraham Pao-Siang Lin

There was a successful building contractor and also a skillful idol maker and temple builder. He built more than 20 large temples and several hundred idols in central Taiwan. When he was young he married a gentle wife and they bore three girls successively. In order to get one boy the young couple were praying to their ancestors deity to give them a son. If he would give them a son, they would repair their temple. Maybe the prayer was answered. Two years later they had a son on October 15, 1927. That boy was I. A month after my birth my father let his student workers help him repair the temple and after finishing he gave a large thanksgiving to the deity. All relatives, close friends, and his student workers were invited to the thanksgiving ceremony. The ceremony included sacrifice and prayer and a drama by a professional. Also a large meal. The thanksgiving ceremony picture has been hanging on the wall of my native town's home. In the picture I was held by my grandfather's arm set in the middle of the front rank.

When I was a boy I had seen various idols in my father's workshop which were made by him. When I was about seven years old, I spent a period of time at his building site with him when he was building a large temple in Changhua.

Although my father was an idol and a temple maker and I lived under the atmosphere of superstition, I had a good impression of the Christianity. When I was young, a preacher and his congregation from a neighboring town always came to preach the Gospel in the yard of the temple which was located near my house. Although older relatives prevented children from going to hear the preaching, I used to bring my little chair to sit in front of the crowd. The reason why we were not allowed to hear the Gospel was that our relatives believed that if we heard the Christian doctrine, our domestic animals might die, and our happiness would end. Though I didn't understand what the messages were, I was very impressed by the gentle and peaceful melody of the hymns which is still in my mind.

In my teens I was always troubled with a serious malaria. It was during the time of the second world war when Taiwan was a colony of Japan. For the lack of diet, foods and medicine, I did not recover. In order to rescue me from this fatal disease, my parents were advised by elder relatives to send me to a city-god called "Seng-ong-ia" to become his adopted son-in-law. Therefore I became an adopted son of a city-god.

In Junior High School, I learned a little bit of Jesus' teaching through western history in our textbook. In 1949, after the war Taiwan restored to the Republic of China. Besides studying at Senior High School, I worked as junior staff member at Taiwan Sugar Cooperation where I met a senior staff man, Mr. Huang, who was a son of a pastor and a faithful Christian. Although he did not tell me a single word about Christianity, I was deeply impressed by his gentle honest and humble character. So I was moved to have more interest in Christianity. Under his influence, one day in the summer of 1949, I was persuaded by a friend of mine, Mr. Chen, to go to my home town church for the first time. Again I didn't understand what had been preached, but I was deeply impressed by the atmosphere of the warm welcome.

You have another side, thank God!
I could climb that too.
You are my solidity,
 my strength
 my permanency
 my stamina.
You are my hope,
 my promise,
 my search for truth
 and facing it,
 my faith in God and those I love.

Each stone has two sides.
Growing is climbing the mountain
 and turning
 each
 stone.

FOOTNOTE: Stone Mountain Park, near Atlanta, Georgia
was the site of the 1974 C.A.P.S. convention. The stone
mountain consists of a huge lump of granite and relatively
flat country side.

HERE'S SOMETHING REALLY GOOD ABOUT BEING A FREE PERSON

Men are less free than they imagine; ah, far less
free. The freest are perhaps least free.

Men are free when they are in a living homeland, not
when they are straying and breaking away. Men are free
when they are obeying some deep inward voice of religious
belief...Obeying from within. Men are free when they be-
long to a living, organic, believing community active in
fulfilling some unfulfilled perhaps unrealized purpose...
Not when they are escaping to some wild west. The most
unfree go west, and shout of freedom. The shout is a
rattling of chains, always was.

Men are not free when they are doing just what they like.
The moment you can do just what you like there is nothing
you care about doing. Men are only free when they are do-
ing what the deepest self likes.

- By D.H. Lawrence in "Studies in Classic American Literature"

Activities during the week were many and were of the nature of sensitivity exercises which precipitated a good deal of discussion in "the language of the hour" (percept language) and in the large group.

An initial activity in which we were involved was dream assessment. We were told that with an act of will, we would be able to wake up at night to write down our dream at the time. The suggestion was made that we time ourselves or get the help of an alarm clock to wake up four hours after we went to sleep. Because I did not have an alarm clock, I had doubts as to my ability to wake up but made the resolution within me to wake up. Amazingly, I did awake four hours after I went to sleep and woke three times after that also. However, because of my "laziness", I did not write down my dream which I was vividly aware of at the time (and therefore was not aware of it in the morning for discussion). In any case, we spent the following day talking about our dreams and what the implications of them are. While we did not go into "dream analysis", we did in a very realistic way talk about our dreams, and about the "parts of us" in our dream and how the dream itself is very much a part of us. That dreams are the way that our body resolves the problems that we have had that day was noted and also that this awareness is much keener when we sleep.

During the week I was barefoot all the time, (except for tennis) not wearing shoes for 7 days to promote sensory awareness. Also as part of the experience was a basin filled with water and ice. Each of us spent some time in this ice water, at least three minutes and up to ten minutes each time. Needless to say, one becomes very aware of pain and, amazingly, of the relative influence of same as to what we think of ourselves and those around us. I learned that "Where we focus our attention determines the experience we have." It was a most enlightening experience, while "painful."

Each day I went swimming first thing in the morning as well as at other times, and also played tennis. A very relevant experience for me was having Mass with people in the workshop and the Christian Brothers who ran the "Retreat House" where the workshop was held. There were three Christian Brothers in this "Retreat House" as well as a priest and also a nun (who was part of our group although did not identify herself until the end). I had meaningful spiritual experiences with many people in the group, but especially these Christian Brothers and Sister. The Mass in which I took part on both Sundays was very relevant and helpful to me in the context of this experience.

In summary, I learned significantly how I "do me" and made many observations and decisions about myself and the many "others in me" at home, at Pine Rest and elsewhere.

The poem which follows had and has much relevance for me. Hopefully, it will convey what I have been attempting to say.

personal resources and places hope on drugs. In depending on drugs individuals often experience a change in lifestyle where they utilize little of the normal dependence on other human beings and do not reach out for support from the church or other helpers. In this dependence the drug becomes the primary source of hope and all else is ignored. This type of dependence interferes with meaningful living and does not promote maturity. Alcoholism is such a dependence.

D.V.

* * * * *

DISCOVERING OUR COMMITMENT TO OURSELVES

BELIEVE IT!

You are a real find,
a joy to my heart,
A jewel, unique and priceless.
I don't care how
you feel.
Believe it!
God don't make no junk.

--Herb Banks

Submitted by Rev. Robert Bast

"NOTES ON PSYCHODRAMA IN BEACON"

by Hank Bosma, M.S.W.

Friday Afternoon: Riding through Massachusetts, Connecticut, New York. It is good to be in New England again. As I continue to ride, the thought comes to mind, "Why do I sign up for these types of conferences? I know myself well enough. I am sick of growing."

My first meeting with the people of our psychodrama lab - there are a lot of different countries represented: Norway, Ceylon, Israel, Africa, Germany, England, The Netherlands - I live in a pure community - I miss a lot, I'm glad I'm here.

The first psychodrama session - people seem nice, I'm still nervous.

Friday Evening: Another session, it's powerful stuff. Zerka Moreno, I don't know about her. She is scary.

I talked with my roommate and it is nice to feel understood. It was strange however that I have worked at the hospital for four years and didn't know Jim. I enjoyed our talk as it seems families are important and he is a lot like me. I like him.

Saturday: We had three sessions today. Such a large group and so many are experienced directors that it seems I'm not going to get picked much for auxiliary work or doubling. I'll have to do something to make my presence known.

Free time: Jim and I decide to go to West Point. It is about 10 miles away, however we never made it. We saw a mountain and decided to see if we could climb it. (This is called spontaneity!) We climbed it in a little over an hour. No wonder Jesus climbed mountains to pray - you are alone, you can't see the imperfections of the world below - the Hudson looks clean, cities are beautiful. What is man? Nothing compared to the One who made it all!

I felt like Jim was almost a brother. I was back in my childhood and we shared a lot. We arrived late for the next session but things remained in perspective this way.

Sunday: Up at 6:00 a.m. Jim and I climbed a bigger mountain. We went up a tramway track and it took us 2 hours. It was hard work. Our fantasies were running wild - we were explorers, we were the first to climb the mountain, we were fugitives. What a lot to see!

More sessions: I'm going to be a protagonist one of these days. They don't even know me. I'm scared, what do I do, and who will direct me?

"KEEP THE CHEMIST AWAY FROM MY BRUSSEL SPROUTS"

When a person is taught to love flowers and to care for and appreciate plants and vegetation, you will find that when he walks through a garden or visits an arboretum or a nursery, he is careful about where he walks and how he treats the plants that are there. He not only notices them but he is concerned that they are not injured. He cares about them. Another for whom these living things have little value, who has learned in his home that many other things are more important but not a flower or the growing shrub or green tree, we can expect that for him a walk through a garden will be a bore and plants and flowers will be treated indifferently if not trampled on or handled carelessly.

If a child growing up receives the kind of training and treatment that says people are to be exploited and used; people will hurt you and are cruel and mean and that he himself is not much good, -- certainly we can expect that as he grows and lives and walks through life, people will be objects not persons, they will be suspected, avoided or exploited. Children and adults who are taught that people are precious and that everyone is beautiful in his own way, that human beings are temples of God to be loved and respected, will have a careful attitude. They will value and honor people; noticeably different from those whose home atmosphere lacks this.

I would not let someone come into my garden and kill the aphids on my Brussel Sprouts with highly effective chemicals unless he understood the nature of a Brussel Sprout and cared about plants, fruits, and appreciated the concern of the gardener. A highly respected chemist might in fact find a way to kill all the aphids quickly but unless he understood plant life and the nature of the tissue and the purpose of the plant, the fact that he killed the aphids would be irrelevant. The vegetable could be ruined.

It has been found in recent years that there is so much more to plants than just roots and leaves and the component parts. The personalities of people can affect the growth and health of a plant. The nearness of a hostile person to some plants can be registered electronically. Certainly, this is true of people, too. The health of people depends on the presence and the involvement of people who care about them. There is far more to healing of people than the saying of words, the passing of pills, the employment of therapeutic methods. Those whom we least expect, who are in no way regarded as therapists, may be having a profound influence in the healing of people here because of what they are and who they are, and their positive attitude toward people.

A Christian hospital has an obligation to employ people who have the kind of deep appreciation and respect for people that is the result of being taught in word and by example that people are special creatures of God and not in any way objects or something to be treated with indifference. Anyone who has contact with people, even indirectly through food service, housekeeping, maintenance and grounds -- all of which are crucial, must be "people-valuers".

This hospital has a fine reputation built on the foundation of the high value placed on people. New methods may come and go, new theories and approaches will wax and wane, therapeutic fads will rise and fall. Deeply committed people who honor God by honoring people will always be desperately needed, highly appreciated and relatively rare.



Chaplain's Newsletter



Pine Rest Christian Hospital

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September, 1974
Chaplain Jim Kok
Editor

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FEARS AT PINE REST ✓

The most common fear among the residents at Pine Rest Christian Hospital is the "fear of rejection"; this is true for all age groups. This observation is made on the basis of group discussions following a sermon on I John 4:18, "Perfect love casts out fear", at a recent worship service at Chapel. The adolescents were in the majority with a smaller number in attendance from Mulder Therapy Center and the Children's Unit.

The "fear of rejection" is an accurate caption to cover such specifically enumerated fears as "fear of meeting people" and "fear of not being accepted at Pine Rest and at home afterwards".

The lack of self-confidence with its attendant insecurity is probably a main factor responsible for the disabling fear of rejection. Several persons shared such fears as "fear of going back to my old ways", "fear of failing", "fear of trusting people", "fear of voicing an opinion", and "fear of criticism".

Some fears that were shared are quite common and are not too disabling, such as "fear of the dark", "fear of height" and "fear of closed places". People can usually cope with these by manipulating the environment.

Other fears that were shared relate to the human condition of finitude such as "fear of the unknown", "fear of the future", "fear of loneliness", and "fear of death (self or loved one)".

A few fears may be unique to adolescents such as "fear of the opposite sex", "fear of making my own decisions", and "fear of being able to study in school."

Some fears are related to a person's realistic life situation: "fear of talking to Dad", "fear of parents getting a divorce" and "fear of telling others that I care for them (opposite sex) because it may be misunderstood."

Guilt may be the hidden force related to the fears: "fear of going to hell", and "fear of God because of wrong I did."

Many fears lose much of their power when they are shared (cf. I Corinthians 10:13) particularly when this is joined with the expulsive power of new affection. (I John 4:18)!

"THE SUBJECT IS CRUELTY"
or
(A SUPER SERVICE)

"Super" is the superlative in current usage replacing earlier descriptives such as "Grade A", "top-perch", "top-flight", "A-1", "Prima" or the more traditional "excellent"; but we really did have a super worship service at the Religious Center of the Chapel at 10:45 A.M. on Sunday, July 28, 1974.

The occurrence is difficult to explain or describe; it was not planned or contrived, but the success was graciously enjoyed and appreciated. The key factor was involvement by everyone present.

The minister was involved. He was particularly encouraged by the fact that some patients from M.T.C., as well as C.Y.C. girls had also attended the earlier 9:30 A.M. service; this encouragement motivated extra effort and personal involvement. The minister was involved in the sermon subject. Earlier in the week he had intended to preach about "Sins of Ignorance", but thru serendipity, moved to the subject of "Cruelty". The earlier 9:30 A.M. service on "The Gospel of Hate (Cain and Lamech) vs the Gospel of Love (Abel and Jesus Christ)" prepared for the second morning service on "Cruelty".

Jesus Christ was the focus in the Scripture lesson as well as in the exposition. Scripture relating to the various forms of cruelty to which our Lord was subjected were read. This action produced the Holy Spirit's involvement since He is always present to extol the glories of the Son of God.

After a survey of cruelty in the Old and New Testaments, a cursory history of cruelty among individuals and persecuted groups throughout the centuries was given as all of it relates to "man's inhumanity to man". Analyses were given relative to various forms of cruelty found in our inter-personal relationships such as sarcasm, scapegoating, withdrawal, etc.

But really all of the above was definitely prelude to the "happening": the congregation "made" the sermon and the service super - literally and figuratively, according to the human dimension of spiritual activity. We divided into small groups to share (a reporter later shared with the total group) on an aspect of cruelty: "What was done to you or by you that was cruel?"

The M.T.C. patients wanted to remain together (not divide into East & West). No nurse was with them but they easily developed their own leadership and the reporter shared instances of unconscious retaliation for perceived, if not intended cruelty.

Stone Mountain

by James Vander May

Who are you?
Where did you
come from?
Are you the result
of some prehistoric pregnancy
between earth and sun?
What great muscles exposed you?
What is in you?
Under you?
You are so plain,
so barren,
so quiet,
so powerful!
You stand against hot sun,
driving rain, sleet, hail, snow, wind,
Nothing moves you!

Faith equal to one seed
of mustard could move you.
I could move you!
I could move you by climbing you.
Then you would be under me
and I over you.
Instead of you over me and
me at your foot.
You would be at my foot!
I could move you by moving me.

Now I know who you are
and where you came from.
You are my passivity
my inaction,
my fear of failing,
falling and feeling stupid.

You are my laziness,
my narcissism,
my hedonism,
my gluttony,
my greed,
my grotesqueness.

You are my heaviness,
my sadness, sorrow,
sunkenness,
tears.
my cry of anguish!

PRESCRIBING BOOKS

Some therapists continue to "prescribe" books as aids for people's growth. Usually this kind of help is willingly received by those looking for growth and better ways of coping or living.

The following is a list of those most often purchased at the Life Enrichment Book Store for therapy or life enrichment purposes:

- 1) Dare to Discipline: Dobson
- 2) Sexual Happiness In Marriage: Miles
- 3) Parent Effectiveness Training: Gordon
- 4) Born To Win: Jongeward & James
- 5) I'm OK -- You're OK: Harris
- 6) The Intimate Enemy (How to Fight Fair In Love and Marriage): Bach
- 7) The Kink and I: Mallory
- 8) Basic Christianity: Stott
- 9) Introduce Yourself to Transactional Analysis: Campos & McCormick
- 10) Introduce Your Marriage to Transactional Analysis: Campos & McCormick

Remember books can be charged to a counselee or patient's bill rather simply.

With some people I have found recommended reading a definite asset to therapy. If you haven't tried it consider doing so - but read the book(s) yourself first.

If you have used books profitably in helping people how about sharing what titles you've used so we can pass them on to others through this media?

Three other books I really like which I've recommended to people are:

- 1) For teenagers about sexual morality
The Stork is Dead: Shedd
- 2) For people with weight problems
The Fat Is In Your Head: Shedd
- 3) For certain people with resistance about getting help
The Art of Understanding Yourself: Osborne

J.K.

CALL "BETTY" AT EXTENSION 207 FOR HELP WITH GETTING THE BOOKS YOU WANT.

THE DRUG DEPENDENCE ✓ CALLED ALCOHOLISM

"Alcoholism", "Problem drinking", "Drug dependence". Whatever it is called the stark facts are all around us. An increasing number of men and women are becoming dependent on some form of alcoholic beverage in order to cope with life's challenges and tensions. This is not new. Beverage alcohol has been used for centuries in religious ritual, for celebration, and even to anesthetize. The current change has to do with the increase in those who have become dependent on alcohol. As one government report states: "Alcohol dependence is without question the most serious drug problem (in the United States) today". In this series of articles we will discuss this current crisis with the goal of understanding and discovering tools for assistance of those affected by alcoholism and possible prevention.

A key concept in understanding any drug abuse - including alcoholism - is that of dependence. To be dependent is to rely upon something or someone outside ourselves for our well-being. Stated another way, dependence is a lack of self-reliance. Such dependence can be functional, as for example the child who needs care and concern of an adult in order to grow. Every human has some need for recognition and support of others. In our technological society we depend on others for food and other products. In turn we supply either services or products for use by others. We are interdependent - needing one another. In a Biblical context we speak of reliance on God for a full life, too.

Dependence is an important part of growth; but it can interfere with growth as well as facilitate personal fulfillment. One who believes he can do nothing without the explicit approval of another is pathologically dependent. We expect the small child to eventually begin to walk on his own. If he continues to lean on objects for support, we suspect there is something wrong. Emotionally, too, we expect humans to have an amount of self-confidence to make and carry out decisions in their lives. A person who cannot do this generally has a difficult time living a full life. His dependency interferes with mature self-reliance, rather than facilitating it.

Drug dependence fits this model, too. Since the mid-nineteenth century there have been literally thousands of drugs produced in laboratories across the world which have revolutionized health care. They have assisted in what seem miraculous cures of disease as well as physical and emotional discomforts. Use of drugs can be helpful to health, but at the same time there can be grave abuse which leads to pathological dependence. North American society has turned to chemicals as the answer to most of life's crises and tensions. If this sounds like an exaggeration, watch television advertisements. Continually we are bombarded with claims to better sleep, closer relationships, successful business pursuits and happy life if we use the right pills. We come to expect the medical profession to prescribe a medication for every ailment. As U.S. Senator Harold Hughes has said: "We are a drug using society. It is no longer a question of whether you use drugs, but which drug you use." Andrew I. Malcolm, of the Ontario Addiction Research Foundation, has observed: "The technological advances of our times have disrupted the culture and caused insecurity and discontent; but at precisely the same time they have offered chemical succor to the people so affected. The result has been a chemophiliac (lovers of chemicals) society." With such dependence a person often turns from intra - and inter-

"TEAM PRAYS?"

There happened to be a rather great domestic and financial crisis with one of the Adolescent Unit residents. When I asked her if she had prayed about the crisis, her reply was "I really did pray last night." When I said to her that we as a team prayed at our team meetings, asking God to help team to help each other and the adolescents, her eyes opened wide and her face reflected the utmost surprise as she said, "Team prays?" She shared her surprising discovery with her therapist - "Team prays." A day or so later, the domestic and financial crisis has passed in her home. I believe that the confluence of crisis and prayer to God and a wonderful answer will long remain indelibly imprinted on the memories of many of us.

Benjamin Ypma
Chaplain Resident

BOOK NOTES:

If God Does Not Die is a book that I have referred to certain people experiencing spiritual struggles. It has proven very helpful. Especially for a person rather intelligent who feels trapped between the Christian teaching of his childhood and what seems to be the alternative - throwing it all out. Here is a better way. Something that happened to another Christian choking on his own hypocrisy and fear of being honest with himself. What relief he discovered.

If God Does Not Die by Bernard Martin \$1.50

WIT'S END CORNER

Are you standing at "Wit's End Corner",
Christian, with troubled brow?
Are you thinking of what is before you.
And all you are bearing now?
Does all the world seem against you,
And you in the battle alone?
Remember - at "Wit's End Corner"
Is just where God's power is shown.

Are you standing at "Wit's End Corner",
Blinded with wearying pain,
Feeling you cannot endure it,
You cannot bear the strain,
Bruised through the constant suffering,
Dizzy, and dazed, and numb?
Remember - at "Wit's End Corner"
Is where Jesus loves to come.

Are you standing at "Wit's End Corner"?
Your work before you spread,
All lying begun, unfinished.
And pressing on heart and head.
Longing for strength to do it,
Stretching out trembling hands?
Remember - at "Wit's End Corner"
The Burden-bearer stands.

Are you standing at "Wit's End Corner"?
Then you're just in the very spot
To learn the wondrous resources
Of Him who faileth not;
No doubt to a brighter pathway
Your footsteps will soon be moved,
But only at "Wit's End Corner"
Is the "God who is able" proved.
--Antoinette Wilson

FEEDBACK

We asked "Newsletter" readers to let us know how they feel about what we're getting together each month (or two). We didn't get any "bad news" but did get some "good news." It made us feel like keeping at it. Here are some excerpts with writer's names left off....

1. "We enjoy the Newsletter very much, and feel you and your department are doing a good and necessary job with it."
2. "Your Chaplain's Newsletter came this morning with the mail and I just finished reading every bit of it. I just want to say thanks for the little gems presented in this letter. For fear that I might slight any author and in fact being unable to say which was the best, I will not mention any contribution by name. They were all so helpful. Thanks again, yours in the Lord's service."
3. "I appreciate every issue, read every page, and then file the copy for future reference. I find that this literary piece is very worthwhile and speaks to people where they are. Keep up the good work."
4. "You asked for 'feedback'. So - we enjoy your little paper, especially liked the article on (Hurrying on to the Temple). We've been guilty of most of these some time or other. But what kind of a tongue-twister is *No. 6? We also think that the therapists could and should work closer with pastors."
5. "I appreciated receiving your Chaplain's Newsletter and request to be put on your regular mailing list. The name "Pine Rest" seems very distant to many of our congregations in Eastern Canada; yet the articles written for your last newsletter were ones that really touched home. Thank you."
6. "I also want you to know I enjoyed and found valuable the Grief section in the newsletter."

* ed. note: This refers to a sentence rendered unintelligible by a typographical error in the last Newsletter. The second page, item #6 should read, "running the place" not "running in place". It refers to the dangers in administrative activities.

A TRIBUTE TO BOARD MEMBERS

I have written a variety of "tributes" - to Ward Clerks, Nurses, Superintendents, Employees and Patients, as I have reacted to personal observation of significant activity. My native alertness to detail and inner responsiveness to perceived Christian action generally motivate me to write in order to share good things with all who may also appreciate them.

In this essay I do not feel free to mention specifics. I am not fully aware of all good deeds and I do not want any deserving person to be neglected; also I do not want to embarrass anyone. Some persons may feel uncomfortable should their good activity be made public because their work was not done by them in order to receive public plaudits or acclaim.

Usually members of the Board of Trustees of Pine Rest Christian Hospital receive a commemorative plaque when they retire from their position. It is richly deserved! Attendance and participation in 1 1/2 day decision making sessions regarding major policy matters at semi-annual meetings is a significant contribution. Mature wisdom, sound judgment, and Christian commitment are some of the qualities required by the Hospital from persons with a resourceful background knowledge of theology, medicine, psychology, law and business. Therefore, honor is given to those to whom honor is due upon the completion of years of service.

But there ought to be an ongoing tribute to dedicated persons for their ongoing work. I am appreciative of those who live at a great distance from the hospital and serve us daily as referral agents and promoters of goodwill. I am grateful to those who live at a moderate distance from Grand Rapids and participate in extra meetings during the year. However, I am most impressed by those who perform much additional work by serving on Board-Staff committees such as Program, Personnel, Finance, Corporate Hospital Organization, Development, Building, Joint Conference, as well as on the Executive Committee. The Committees meet at least once a month, sometimes early in the morning, at noon, or during all of an afternoon or evening. The officers of the Board are also available to the Administration for telephone consultation at any time. In times of emergency some members of the Board have willingly given an extra day to render assistance even though it meant the loss of personal income for them.

And all of this activity and personal involvement represents hundreds of hours of time given freely without remuneration. The members of the Board of Trustees believe in the cause of Pine Rest Christian Hospital - for them, this is the Lord's work and their activity is only their reasonable service consonant with a life that involves a stewardship of time and talent.

It is properly expected that leaders provide leadership and be an example to others without ostentatiously calling attention to themselves. On the basis of all that I have seen and heard I believe that our Board Members provide healthy leadership - essentially by being and giving themselves.

Both common decency and Christian virtue require from you and me a cordial and spontaneous "thank you very much" now which can be your "tribute" as well as mine.

W.L.H.

GRIEF

PART II

There are several things that well meaning Christians say to other people at the time of the death of a loved one. Often times what is said is a mere repetition of sentences or phrases that they have heard others say in similar situations in the past. One expression is "All things worked together for the good of those who love God." Another is "It's the Lord's will." Still another common expression which comes out of the Christian tradition is, "Well, he's better off now."

Recently I talked with a young mother who had a short time before lost by death her six year old daughter. This daughter had been mentally retarded and also had severe physical disabilities. She shared with me how much she had resented it when repeatedly persons at the time of her daughter's death said those words, "Well, she's better off now." Person after person seemed not to realize that this mother was experiencing a great deal of grief and a sense of deep loss for this severely handicapped child. The well-intended Christian friends saw this child as just a burden that now has been lifted. They did not understand that for six years this mother had been intensely and deeply involved in the care and love of this child and now something had been taken away from her in which she was deeply invested. Surely there was relief in her own feelings too. But the words of her friends spoke only to that relief and ignored or were unaware of the deep loss that she was feeling. They didn't understand how she could love and miss so deeply this little one who had been so much work.

When people said to this mother "She's better off now" they were saying in an indirect way "You shouldn't feel badly. Your feelings should be joyous because her troubles are over." It is true that the child's troubles are over but it is sadly inhuman to deny a person her feelings of loss, sorrow and grief. A far more helpful approach to this mother would be to thoughtfully and sensitively realize what this death means to her and to communicate to her that you understand and also accept her feelings, whatever they are. Perhaps words like, "You really loved her didn't you" might best communicate to her that you understand that this is no easy thing.

The most healthful thing for people to do in grief situations is to be able to express or pour out their feelings, whatever they are. It is most helpful for friends, or pastors to be able to be comfortable with a person's feelings no matter what they are. To allow a person to be angry, sad, hurt, even hateful toward God, allow the feelings which are "just feelings" to be cleansed from the system. Perhaps they may not ever be fully gone but the helper must learn not to be threatened by whatever the person's feelings may be.



Chaplain's Newsletter



Pine Rest Christian Hospital

6850 S. Division Avenue

Grand Rapids, Mich. 49508

(616) 455-5000

Oct.-Nov., 1974

Volume 5, No.8

Chaplain Jim Kok, Editor

LOVE WORKS WONDERS at pine rest ✓

Prologue: I placed "pine rest" in small letters because Love Works Wonders everywhere and this thought should not be a postscript!

1. After the funeral a few weeks ago of a patient who lived here for 46 years, another resident said, "I will miss him - he always helped me put on my shirt every morning." I place this observation first because the truth is often overlooked that "love works wonders" through the mutual concern and helpfulness which residents show to one another. Both men functioned as handicapped persons in helping one another and making life more worthwhile. Through a nurse a resident asked the surviving family if he could keep the deceased friend's cane - a symbol of the fact that love works wonders even after the person is gone.
2. Recently we have had several patients in Mulder Therapy Center who came from Elyria, Ohio - all because love worked wonders for Barbara a few years ago and she recommends Pine Rest to friends and acquaintances who have problems in living. She believes that love can work wonders for them too!
3. On August 17 at a wedding reception in a garden on College Avenue in Grand Rapids, a neighbor of the bride's family came to express thanks for a children's sermon on "Masks" which he heard in Chapel when he was a patient in M.T.C.; for him the message was a revelation of the self he had been hiding and formed a part of the total package of integrated love and skill which helped him to become a new and better person.
4. I attended graduation exercises at the Children's Retreat last May. Mr. Bloem, the former principal, delivered an address. One of the graduates spontaneously spoke from the audience and said, "Thank you, Mr. Bloem" in such a way that you could feel that lips and voice were only vehicles for the heart. It was then that I decided that some day I would write an essay for the Chaplain's Newsletter on the subject that love works wonders at Pine Rest.
5. I met Margaret in the M.T.C. lobby a few weeks ago. I had forgotten her name, but recognized her. She is doing well working as a secretary in Grand Rapids and when asked about the purpose of her visit said, "I always come here once a year to thank Mr. Start for all he did for me."
6. Two former residents of Building 3 are now in "Hospital Housing" in the community. They were seen walking arm in arm to their work in the Sheltered Workshop. One used to be a very angry person and the other has always had difficulty in walking. Both were happy and regarded Building 3 as their former "half-way house". Both attend Chapel and feel good about continuing in many ways to be a part of a community where loves does wonders.

BOOK NOTES:

- 1) Sexual Happiness In Marriage by H.J. Miles Ph.D.

paperback 95¢ (Zondervan).

"A frank, honest discussion of the role of sex in today's marriages written by a man who has been a leader in the field of marriage counseling for over 20 years, and who has helped thousands of men and women find a new, exciting perspective on their lives. Attitudes and techniques essential to sexual compatibility are dynamically and tastefully examined."

This is a good source of practical information for husbands, wives, engaged couples, pastors, counselors, etc.

- 2) The Meaning of Persons by Paul Tournier

paperback \$1.75; hardcover \$3.15

"Dr. Tournier fully accepts the important contribution of Freud, Jung, and other psychiatrists and integrates them in his work as well as in theory, but he significantly and wisely illustrates through actual counseling situations that this alone is not enough to understand and to help, for 'only through living dialogue between man and man, and man and God' can the authentic person be relieved, reached, and helped."

IN THE LONELY HOURS by Jane Frazier

Sometimes in the lonely hours
When dawn seems far away,
The stars above the idle towers
Help me find the way,
To a knowledge of a love so dear
That mere words cannot express,
The meaning of a love divine
Given in tenderness.
To I, who am not worthy of the
Lowest pit in hell, is
Given such a wondrous gift
From God who loves me well.

CLINICAL PASTORAL EDUCATION

The following persons are enrolled in our "Thirty-Week" C.P.E. program which meets each Wednesday all day. On that day we discuss parish counseling situations, receive input from hospital staff and spend 1 1/2 hours in Group together.

Sixty people will have completed this new model of C.P.E. when this group finishes next April.

Rev. Jay De Vries - Second Christian Reformed - Byron Center, Michigan

Rev. Rod Westveer - Campus Minister - Grand Valley State Colleges

Rev. Leo Bennett - United Methodist Church - Wayland, Michigan

Rev. John Strik - Reformed Church - Fruitport, Michigan

Rev. John Morren - First Christian Reformed - Grand Haven, Michigan

Mr. Roger Punt - student - Western Theological Seminary - Holland, Mich.

Rev. Wendel Gebben - Boston Square C.R.C. - Grand Rapids, Michigan

Rev. Ed Mendenhall - Saranac Community Church - Saranac, Michigan

Rev. Simon Nagel - Reformed Church - Ada, Michigan

Rev. Max Gladding - United Methodist Church - Byron Center, Michigan

Rev. Robert Bast - Garfield Park Reformed Church - Grand Rapids, Michigan

Rev. Starlon Washington - Community Bible Baptist - Grand Rapids, Michigan

* * * * *

THEOLOGY AND THERAPY

Theology is concerned with the potential release of men from any kind of bondage. Therapy is concerned with the same goal - freedom. Here at "Pine Rest" we have a goal implicit in our name and history of weaving together therapy and theology. Fundamental to this goal is a basic conviction that freedom is found ultimately as one finds God. We also believe that through therapy people can be released in a "preliminary" way so they can be free to commit themselves to God.

J.K.

PINE REST FOUNDATION - ANNUAL MEETING

HOW ABOUT COMING TO THE MEETING!?

This is your invitation to join the Pine Rest Foundation for its Annual Meeting at 7:30 p.m. on Thursday, May 9, 1974 at the M.T.C. All-Purpose Room. A hospital committee has prepared an exciting and informative program: to help us evaluate and establish our use of time; to better apply our talents in the use of our time. After the program there will be a desert smorgasboard.

HOW ABOUT BECOMING A MEMBER!?

Each year an increasing number of employees are becoming members of the Pine Rest Foundation. This is an opportunity to share with others in the exciting and innovative programs at Pine Rest Christian Hospital and to meet the long term financial needs of these programs through an endowment program. The net earnings of this fund is \$26,258.00 this year and was recently presented to the hospital. It is fun to be contributing and seeing this total grow every year.

An annual gift of \$25.00 or more entitles you to membership and the satisfaction of sharing in the PRF concept. This is made easy and convenient for hospital employees through a payroll deduction plan. Approximately one dollar is deducted each pay period until the designated gift is accumulated.

You can call me at Ext. 207 or Harv Rozema at Ext. 299 for additional information.

Jim Kok

(Cut here and send to Harv Rozema - Mulder Therapy Center)

I would like to become a member of the Pine Rest Foundation.

Name _____

Address _____

_____ Enclosed is my \$25.00 contribution for 1974.

_____ Please deduct the \$25.00 annual contribution from my
paychecks at the rate of \$1.00 per pay period.

A PLACE FOR ME

Will there be a place for me at the side somewhere,
I've been accustomed to the periphery most of my life.
I'm afraid of being uncomfortable near the center,
In the place you have for me.

I've always tried to make room for others,
And I promise not to take too much space.
In the far corner toward the back,
In a place where I can still be me.

I can't play a musical instrument,
Once I tried, and failed.
So would it be alright with you,
If I just stand and listen to the trumpets play?

I can't read music either,
So I'll probably sing off-key.
Dear God, be sure to remember,
That I'm really only me.

I have nothing against your seasons,
But it's hard to walk in snow.
So I wonder, will the seasons be mild,
In the place you have prepared for me.

I don't really doubt the truth about your places,
But I've been disappointed so many times.
This makes me rather hesitant about the future,
I hope my honesty doesn't eliminate a place for me.

I questioned at times your goodness,
In my concern for those who never heard.
Could there still be a place for me,
Though I doubted, but still believed?

The complex motives of service baffle me,
To learn much and know so little is disturbing.
I hope your sieve won't be too fine,
In deciding upon a place for me.

Will you have a lot of work for me to do,
I am really tired of measuring up.
Surely, you will not ask for more than I can do,
To keep the place you have for me.

Yet I hope there will be some work for me,
Because I spent a life-time working.
I would not want to feel too useless,
While having a place with you.

"PREPARING A PLACE"

by Chaplain Resident Rev. Peter Van Katwyk

Almost thirteen years ago I came from The Netherlands to America and experienced the displacement feelings of immigration and the urgent need of establishing a new place in which I could be affirmed and express myself as a real person. After some years of study I spent eight years as pastor in two Canadian congregations constituted largely of first generation immigrants. At several instances I saw people come from the "old country" and functioned as the main facilitator in getting them settled in the "new country."

On account of this situation I became interested in the grief experience of loosing old roots and the growth experience of establishing new roots. This interest has intensified on account of the present acceleration in cultural change which means that people do not have to cross oceans anymore to become immigrants. As Margaret Mead remarks: "Today, everyone born and bred before World War II is such an immigrant in time - as his forbears were in space - struggling to grapple with the unfamiliar conditions of life in a new era."

In my pastoral work I saw a lot of personal anxiety and family problems that seemed to be directly related to the immigrant situation. I wondered whether these problems were the sole results of that single immigration experience or that perhaps a significant number of those that immigrated were rootless to start with and thus immigrated as an expression of their search for a more stable place. It seems evident that those who have firm roots are less likely to take that tremendous step of immigration than those who feel as yet unstable in their place in life. In my personal contacts with immigrants it appeared that the ravages of war, economic insecurity, tensions at work, family quarrels and other such experiences of frustration and maladjustment all too often constituted the primary reasons for immigration.

When I started last year in a new pastoral role as chaplain resident at Pine Rest I experienced a new kind of "immigration." A constant flow of people from the outside world were coming into the different world of the hospital. Here too major reasons for the "immigration" to hospitalization seemed related to maladjustment suffered in the "old world." As such I have thought of patients not in terms of a "medical model" where the sickness is located in the patient himself but in the more comprehensive sense of man in relationship with his environment.

A pastoral approach that deals with man in his relationships with his environment appears to be a good biblical way of considering man in his predicament. The biblical analysis shows that man was not created in isolation but in the supporting context of a place. God first "prepared a place" before He created man. Being in the Garden meant having a place: a place of fellowship with nature and with other persons in the covenant intimacy of both the man-woman and the God-man relationship.

KEEP LOVE GROWING

ANGER, which is often defined as hostility, is the direct result of our inability to love a person. Each of us has developed a life style that is influenced by environment, parents and people we meet, religious training and our life experiences. We define our life style in the form of rules, laws, commandments, duties, systems of conduct, definitions of good and evil.

If someone attacks our philosophy of living concept, we try to put them "in line" by anger. We blow our top. We use anger to dominate people. In a milder form, we pout (withhold affection); we bring the person into line. If a person resists our manipulations, our anger stays inside and smoulders. . . . we develop resentments. . . . sooner or later, our held-in anger motivates us to try other forms of punishment to get our way. . . . or get even or to make them pay.

Therefore, to reduce our anger, we must take a look at our life style. . . . rules, laws, commandments, duties, systems of conduct, definitions of what is good and what is bad. . . . or we have to learn to love.

LOVE IS A TERM WHICH DEALS WITH THE RICH, POSITIVE RELATIONSHIP BETWEEN TWO PEOPLE. . . .

LOVE SAYS

- . . . I accept you as you are
- . . . You may chart your own course
- . . . You may make your own mistakes
- . . . You may say what you really mean
- . . . You will not be frowned upon
- . . . I won't criticize or put you down
- . . . There is no image I want you to fit into
- . . . There are no commands, only requests
and invitations,

LOVE SAYS

- . . . I want you to be all you feel you can be
- . . . You become what you want to become and I
will help

GRIEF

PART II

There are several things that well meaning Christians say to other people at the time of the death of a loved one. Often times what is said is a mere repetition of sentences or phrases that they have heard others say in similar situations in the past. One expression is "All things work together for the good of those who love God." Another is "It's the Lord's will." Still another common expression which comes out of the Christian tradition is "Well, he's better off now."

Recently I talked with a young mother who had a short time before lost by death her six year old daughter. This daughter had been mentally retarded and also had severe physical disabilities. She shared with me how much she had resented it when repeatedly persons at the time of her daughter's death said those words, "Well, she's better off now." Person after person seemed not to realize that this mother was experiencing a great deal of grief and a sense of deep loss for this severely handicapped child. The well-intended Christian friends saw this child as just a burden that now has been lifted. They did not understand that for six years this mother had been intensely and deeply involved in the care and love of this child and now something had been taken away from her in which she was deeply invested. Surely there was relief in her own feelings too. But the words of her friends spoke only to that relief and ignored or were unaware of the deep loss that she was feeling. They didn't understand how she could love and miss so deeply this little one who had been so much work.

When people said to this mother "She's better off now" they were saying in an indirect way "You shouldn't feel badly. Your feelings should be joyous because her troubles are over." It is true that the child's troubles are over but it is sadly inhuman to deny a person her feelings of loss, sorrow and grief. A far more helpful approach to this mother would be to thoughtfully and sensitively realize what this death means to her and to communicate to her that you understand and also accept her feelings, whatever they are. Perhaps words like, "You really loved her didn't you" might best communicate to her that you understand that this is no easy thing.

The most healthful thing for people to do in grief situations is to be able to express or pour out their feelings, whatever they are. It is most helpful for friends, or pastors to be able to be comfortable with a person's feelings no matter what they are. To allow a person to be angry, sad, hurt, even hateful toward God, allow the feelings which are "just feelings" to be cleansed from the system. Perhaps they may not ever be fully gone but the helper must learn not to be threatened by whatever the person's feelings may be.

"LET GEORGE DO IT"

"You'd better take him, George," she said.

"You're kind of in Dutch at the courthouse."

George was a beaver, and like most beavers he was a very industrious fellow. He worked tirelessly on a great dam that stood at the head of the valley. It was an important dam, for it prevented the waters of the river from bursting through and flooding the forest. His father and his father's father -- indeed, many generations of George's family had maintained this great dam, and George took much pride in keeping it in good repair.

But while George was devoted to his work, his was a thankless job. The animals in the forest were strangely ungrateful, although their well-being depended largely on George. Perhaps they didn't realize how useful and how necessary the dam was, since they had taken it for granted for so long.

Some of them complained because George was cutting down too many of the forest shade trees and spoiling the view. Others said that he was noisy and often interrupted their naps. As a result of their complaints, George had spent two days in jail for disturbing the peace, but when someone noticed that the dam was sagging in the middle, his sentence was suspended and he went back to work.

A Young Rabbit About George's Age

One day when George was repairing the sluiceways near the left bank, Chester, a young rabbit about George's age, pulled George's tail a couple of times to attract his attention and asked for a ride across the lake. George explained that he was very busy with his work and suggested that Chester walk the long way around.

Chester was annoyed at George's selfish attitude, but he hid his anger and pointed out that George was much stronger than he, Chester, and that it was only right and just that George should do him this service. George was about to turn him down a second time when Mrs. George came out of the house and called to her husband. "You'd better take him, George," she said, "You're kind of in Dutch at the courthouse, and the administration's got funny ideas about what's right and what isn't."

So George loaded Chester on his back and carried him across the lake.

But when they reached the other side, George found three squirrels and a red fox waiting for rides the other way.

The reflective listening of client-centered therapy, the free association of psychoanalytic therapy, the exploration of Carkhuff's problem solving techniques all have the effect of establishing a relationship. The acceptance by a client of desensitization and paradoxical intention techniques in logotherapy are related to a good relationship with the therapist. In order to reveal a "life-script" or receive "information about a crossed message" in T.A. (transactional analysis) the client must believe and from some previous experience be assured that the therapist is a caring person and not a programmed teaching device of computerized techniques.

That the relationship is so very important in therapy should not surprise us - it is true to life as it is reflected in human love and friendship. It also parallels the Gospel. The fact that God our Father says, "you are my child and I am your God" with the coordinate truth that Jesus Christ says, "I am your Lord and Savior and you are my disciple", defines the relationship which makes all human adjectives secondary. We may have been disobedient, prodigal, lethargic, fearful and a thousand more adversative, but they are all subservient to the relationship of being a child of God and a disciple of Jesus Christ!

W.L.H.

PRETENCE

"Let us consider this waiter in the cafe. His movement is quick and forward, a little precise, a little too rapid. He comes toward the patrons with a step a little too quick. He bends forward a little too eagerly; his voice, his eyes express an interest a little too solicitous for the order of the customer. Finally there he returns, trying to imitate in his walk the inflexible stiffness of some kind of automation while carrying his tray with the recklessness of a tight-rope-walker by putting it in a perpetually unstable, perpetually broken equilibrium which he perpetually re-establishes by a light movement of the arm and hand. All his behavior seems to us a game. He applies himself to chaining his movements as if they were mechanisms, the one regulating the other; his gestures and even his voice seem to be mechanisms; he gives himself the quickness and pitiless rapidity of things. He is playing, he is amusing himself. But what is he playing? We need not watch long before we can explain it; he is playing at being a waiter in a cafe."

Jean-Paul Sartre (1957)



Chaplain's Newsletter



Pine Rest Christian Hospital

6850 S. Division Avenue

Grand Rapids, Mich. 49508

(616) 455-5000

December, 1974

Chaplain Jim Kok, Editor

Volume 5, No. 9

JOURNEY OF THE MAGI

by T.S. Eliot

'A cold coming we had of it,
Just the worst time of the year
For a journey, and such a long journey:
The ways deep and the weather sharp,
The very dead of winter.'
And the camels galled, sore-footed, refractory,
Lying down in the melting snow.
There were times we regretted
The summer palaces on slopes, the terraces,
And the silken girls bringing sherbet.
Then the camel men cursing and grumbling
And running away, and wanting their liquor and
women,
And the night-fires going out, and the lack of
shelters,
And the cities hostile and the towns unfriendly
And the villages dirty and charging high prices:
A hard time we had of it.
At the end we preferred to travel all night,
Sleeping in snatches,
With the voices singing in our ears, saying
That this was all folly.

Then at dawn we came down to a temperate valley,
Wet, below the snow line, smelling of vegetation;
With a running stream and a water-mill beating
the darkness,
And three trees on the low sky,
And an old white horse galloped away in the
meadow.
Then we came to a tavern with vine-leaves over
the lintel,
Six hands at an open door dicing for pieces of silver,
And feet kicking the empty wine-skins.
But there was no information, and so we continued
And arrived at evening, not a moment too soon
Finding the place; it was (you may say) satisfactory.

"PASSING BY ON THE OTHER SIDE"
or (Hurrying on to the Temple)

India and other countries in dire need of fertilizer for agriculture this year will be short the amount we use on our lawns and golf courses. We aren't shipping them any because our government is afraid to deprive us of any. For political reasons our lawn must stay green while people go hungry.

That's "passing by on the other side" on an international level. It's being concerned with some kind of superficial popularity at the expense of people's lives elsewhere.

In the parable of the Good Samaritan the Priest and the Levite who hurry on past the injured man stand for all people who put organizations above people, formal religious functions ahead of personal helping, administrative power before "walking with" the hurting.

"Hurrying on to the temple" represents a concern for religion's formal functions, (which were intended to teach mercy, compassion, justice and truth) while overlooking people.

There are many ways we get into the same well-intentioned wrong track - doing what seems so honorable and praiseworthy but what is in fact bad:

- (1) Serving the church by being a good committee-person; elder, deacon at the expense of my wife and children. (Hurrying to the temple for something "important")
- (2) When efficiency, order, balanced books, clean floors demand my allegiance and people are secondary. (Passing by on the other side to do the "job").
- (3) When being "on time" is so important to me I can't "take time" for an unexpected need of someone or the unscheduled visitor. ("I've got to get to the temple, people are waiting for me there.")
- (4) When papers, memos and other forms of bureaucracy come between me and people. (Formal religion will not be neglected by us bureaucrats; but the personal meeting is expendable.)
- (5) When I skip my coffee breaks and eat my lunch alone in my office instead of building relationships with my colleagues over coffee or lunch. (Administering the temple affairs scrupulously is thought to honor and please God more than reaching out to people.)
- (6) When "running ~~the~~ place" over shadows what the place is doing in the first place. ("Which of these three really was a neighbor?")
- (7) When "reading the paper and listening to the news is vital and being with the family is not."

I "pass by on the other side" when fear of the "boogeyman" in the bushes causes me to -

- (1) Always do the safe thing.
- (2) Take no risks.
- (3) Always compromise.
- (4) Be ruled by "what people will say."
- (5) Try to keep everyone liking me.
- (6) Want to keep my job more than my integrity.
- (7) Want to get a pay raise worse than reaching a higher moral plain.
- (8) Please people more conscientiously than God.

THE CHAPLAIN AT PINE REST ✓
(Hospital Changes: Chaplaincy Changes)

The hospital was originally more a place of refuge and shelter for the sick than a place for cure and recovery. The minister would visit the sick as part of his commission, the task to 'comfort the sick', to comfort them by proclaiming and expounding the good news as given in the Bible, the news that Christ lived among men as the sign of God's love for us and wants to bring all men to faith in God through his church, to belief in a new and everlasting life. To comfort someone really means to open up for him a new and liberating perspective in a difficult situation. It was the task of the minister to give to the sick, who were often literally 'without hope', the perspective of this new and other life, in this way to prepare them, if need be, for death, and at all times to strengthen their faith. There used even to be fixed formulae for such conversations.

So much has changed in the last few decades in the hospital, in the care and treatment of the sick, and in our attitude towards illness and being ill, that we could well speak of a revolution. It is a change which has also affected the pastoral ministry to the sick. This ministry is still one of the special tasks of the clergy, but it is no longer understood as the kind of comfort described above, which was so very much linked with the circumstances of another age. Of course, even today, there are still areas where people think within old patterns: we still meet clergy visiting in hospitals with this purpose, but on the whole the pastoral approach to the sick is now changing under the impact of change in the hospitals themselves.

(from Pastoral Care in the Modern Hospital
by Heije Faber, pp 77, 78.)

The hospital has changed during the past decades, and with it there are new expectations of staff members. Pine Rest Christian Hospital has been part of this change too; and the chaplain's role has changed. There are demands for clinical involvement as a member of a team of specialists in contrast to the past "comforting" role. With this change come increasing demands for special training of those who would minister in the hospital milieu. Pine Rest requires its chaplains to be clinically trained before joining the staff. The hospital pastor is expected to have an understanding of personality dynamics and those processes which lead to illness and health, in addition to theological knowledge. His clinical training is expected to equip him for skills in therapeutic involvement with patients, families and the community.

over →

AN URGENT LETTER!!

Dear Therapists:

"I brought Mr. X to Pine Rest recently. He was admitted and spent four weeks as an in-patient. But what bothers me is that it was so hard for me to get to talk to someone about him while he was there. It seemed like I could not get to the person who really worked with him.

For three years I've known Mr. X. Many hours I've talked with him but no one seemed interested in my impressions or my insights when I brought him to the hospital. I think I know him better than anyone. It's a real put-down to be disregarded in this way, and a waste of a helpful resource, I feel.

Another thing that seems to be overlooked is that I must continue to render pastoral counseling to Mr. X now that he's back home again. Yet no one has taken any initiative to help me understand what he's been through while in the hospital or how his problem might be looked at or handled from now on..."

Sincerely,

Pastor B

NOTE: This letter is a summary of what some of us who work with ministers hear repeatedly. It would be well worth our time if teams and therapists would initiate some procedures to help our patients by better communication with clergy. They should be seen as an important community resource entrusted with an ongoing task of helping people. We need them. They need us. For the good of the person with the problem.

X X X X X X X X X X

"If the ax is dull one must put forth more effort."
(Ecclesiastes)

If the helping skills are sharpened, one has more energy to help more people.

GRIEF (part III)
"The Bigger Picture"

Any loss is a grief experience. Usually we think of death when discussing this subject of grief. But it is very important to be aware of the many different ways we are grieved. This awareness has several benefits:

- (1) We will know why we are having such feelings as depression, "blue" feelings, anger, emptiness, light-headedness, shortness of breath, etc. These are common symptoms of grief.
- (2) It will be less likely that we belittle someone else's loss when we see that any loss is emotionally stressful.

It is very easy to joke about the death of someone else's pet canary and try to belittle his feelings with jibes like "it's only a bird - I'll buy you two new ones." If you've had a pet yourself or even a favorite plant you may be able to truly understand and feel that this is a real loss. It hurts.

A minister told me something that happened to him a short time after we'd discussed this subject in a group. He entered his church one morning and met the janitor. They exchanged greetings and then the pastor asked him how things were with him - and he stayed to hear the answer. Well the janitor told how his wife had taken his dog away the day before to have it "put to sleep." It was old and blind, he said but still every day he and the dog had taken a walk together. They always followed the same path so the old blind dog could find her way. "But now she's gone."

My friend, the minister told me how he listened, heard and felt this man's loss. They prayed together, standing in the middle of the church basement, about the emptiness in this man's life.

How many "parents" haven't responded to situations like that with words like "What's the matter with you? It's only a dog."

Realizing that not only the death of a human is real grief can help us to be understanding helpers.

Think for a minute and you realize a lot of other grief experiences are happening - to ourselves and others (grief here means a significant change):

Loss of job, changing residence, changing schools, child leaves home, changing to different line of work, pregnancy, retirement, divorce, marital separation, change in health, etc.

GOD OF THE GAPS

"We have done all we can do. Now it is up to God." Recently a physician spoke these words to the family of a patient who was critically ill. The technique of medical science has been used and the doctor was now saying that he knew of no more that could be done.

That there is a limit to knowledge and technology is not a surprise. What was of interest, however, were the words, "Now it is up to God." Was God not needed when there were medical procedures that could be employed to assist healing? The statement sounds like a belief in a "God of the Gaps."

A "God of the Gaps" is one who is called on to explain the currently unexplainable and do what cannot be done technologically. It is a God bound by the knowledge of a culture. For example, the primitive might believe that thunder is a direct expression of God. We moderns know that there is an explanation in scientific understanding of electrical charges. In our case we do not think of a God miraculously present in the storm cloud. Thunder is a natural phenomenon. For the primitive, the explanation that God was responsible filled the gap in his scientific understanding.

A current result of a God who fills the gaps in our understanding is the one who is seen as only the miracle worker. He is presented in evangelism as the one who does the spectacular and should thus be believed. He is the miracle worker. None would think of saying he is involved in the nitty-gritty of life. This is not spectacular enough! So we make him the God of athletic heroes and congressmen. He does miraculous healings and changes the life of the gang leader. And we common people get the feeling we hardly know God because of our common way of life. In fact, we learn to practically ignore Him unless there are extraordinary circumstances.

The kind of God who is only connected to the spectacular becomes obsolete when so much of our world is known or explainable in the scientific idiom. This may be especially true of the modern hospital. There are few institutions in society where there are more "specialists". Whether it is ministry, maintenance or medicine -- all are highly trained to meet the needs of this unique setting. Hardly anything is spectacular because we have been trained to analyze and understand. As research continues at a dizzying pace and we discover other methods of health care and personality dynamics, we can be less in awe of anything including the Almighty. In fact, if He has been one to whom we turn only when all our techniques have failed, as scientific study advances we will need Him less. When the gaps in our understanding are filled we do not need a "God of the Gaps".

The antidote to such an attitude about God is presented clearly in Scripture. Paul said it beautifully:

"O the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and how inscrutable His ways! For from Him and through Him and to Him are all things. To Him be the glory forever."

This is a recognition that God is great but also to be seen in and with all things. Stated a bit differently, we are encouraged to integrate our faith. This calls for a recognition of God as part of all life. If we put forth the effort of seeing His presence in all things, we will have rediscovered a God who is vitally part of our lives. He does not just fill gaps, but gives fullness to life!

"RESENTFUL HELPERS"

"I get angry every time the phone rings" a pastor said. As he talked more it became clear that really one person was the cause of this. (One person in addition to himself). Every morning and several times in the evenings she would call and talk....and talk....and talk....about her problems. Her troubles and unhappiness was real. Caused by real problems - sickness, unemployment and divorce.

The pastor hardly listened anymore. He politely responded now and then. But mostly he was waiting impatiently for her to have her "say". Hostility had crowded out any empathy or tenderness.

Unable to set limits on this person or others who in some way placed demands on him this man was becoming a resentful helper. His ability to help at all was crippled.

At least two bad consequences follow when we feel unable to say "no" or set limits on those who are asking too much from us. 1) We become bitter at all who ask help from us. 2) Our self-esteem deteriorates.

The pastor must respect himself and e.g. tell the troubled telephoner that he can talk to her once or twice a week at a designated hour. No more. Except in real emergencies.

Jesus himself would at times withdraw (like take the phone off the hook) to recoup his strength, no doubt. He knew his limits.

The ability to say "no" is essential to being able genuinely to say "yes". Love of self is not separable from loving others. In fact, it's vital.

SUMMER

Summers are very beautiful.
It gets very hot.
It's even rainy some days.
You can play baseball, softball.
You even can play golf, run track.
Swimming is the best fun.
It's the hottest time of 4 seasons.
The grass turns very green.
You have to cut it.
It's a season you plant a garden.
The flowers turn real pretty around the town.
Summer is very fun.
You get to water ski.
People go to the beach on weekends.
Summer is very beautiful and lovely to have.

Gary Waljewski

BOOK NOTES:

The Stork Is Dead by Charlie Shedd (\$1.25)
or "Don't Be Dumb About Sex"

The very best book written for teenagers about sex is The Stork Is Dead by Charlie W. Shedd (paperback \$1.25). It's not a clinical book telling about anatomy and physiology but it's about being smart about sex before marriage.

It's straight to the point. No hypocrisy. It's honest and will definitely help many teenagers.

J.K.

"WHETHER TO PREACH TO THE PATIENT OR NOT"

Some of the answers Malcolm Beck, M.D. gave to questions I found very helpful. (The specific questions asked must be inferred from what he says.)

"It is not to decide whether to preach to the patient or not to preach to the patient. Should we always preach to the patient? Yet we recognize that Christ did not always preach to the people he came in contact with. To the cripple he just said, "Take up they bed and walk," no more.

It is a very difficult point knowing when to preach and when not to preach, knowing when to talk religion and when not to talk religion. I have sort of gotten off on this in the last couple of years, getting more and more intrigued and am going to be asking more and more other psychiatrists what they do in their consulting.

And there is no doubt about it, we all make moral judgments by the score every time we see a patient. And the moral judgment of whether to preach or not to preach is not a bit different than the moral judgment of whether to accept this patient's sexual transgressions or not. We are making these kind of moral judgments every time we make a diagnosis, every time we make a statement, every time we listen, and every time we move."

Malcolm Beck, M.D.

A TREASURED TATTERED SCRAP

It is only two years old, the 6 inch by 4 inch piece of white paper with pencilled writing. It has been folded, the edges are frayed and the paper looks worn even though it has been protected inside my 19¢ spiral notebook which usually is carried in my shirt pocket.

The preceding paragraph explains both "scrap" and "tattered" from the title, but what about "treasured"? It was about two years ago that I spoke about "Friendship" to an audience at Chapel where adolescents were in the majority. Following the word "sermon", we had an action application in which groups shared anonymous notes in which each expressed appreciation for good qualities which were perceived in other members of the group. Many came to know and appreciate themselves more and bonds of friendship were strengthened.

As the people left the Chapel I was handed a little white slip by one of the more "troubled" adolescents who felt free to be spontaneous and creative. This is my present "treasured tattered scrap" -

"I appreciate
Your love for God
Your sharing with us
Your love for us and the children
Your giving of yourself here
Your extreme intensity of thought in prayer
Your desire for growth in life which
you want in yourself and others."

W.L.H.

Dr. Hiemstra wants to say it again....

A TRIBUTE TO WARD CLERKS

I have said it often but it is worth saying again: "I don't know what we would do without you Helen," referring to Mrs. Helen Quinlan, ward clerk at M.T.C. East. I have made similar comments to Mrs. Donna Ringwold, ward clerk at M.T.C. West. Undoubtedly the same expression would be appropriate for other ward clerks in other units of the hospital.

Whenever I make the above observations, the nursing staff is quick to agree because the ward clerks do a tremendous amount of work which gives nurses time to perform other duties. Helen and Donna schedule appointments for patients through contacts with the secretaries of therapists. They do a variety of necessary things such as trips to pharmacy for medications, introducing new patients to some of the ward procedures, accompaniment of patients to appointments and activities. They see to it that coffee is available at team meetings. I am a well-informed person, but I am sure that I do not know all the many duties of ward clerks!

There are two additional qualities which prompt me to write this tribute. Helen and Donna (the only ward clerks I know) are efficient. Our Hospital would lose enormous sums of money if they were not efficient. They are responsible for initiating the McBee tickets regarding various charges for services to patients. Best of all, the MTC ward clerks are pleasant people. They respond cheerfully to hundreds of phone calls every day and they are happy persons in relating to patients and staff -- they know and are interested in all. God bless our ward clerks -- I don't know what we would do without them.

W.L.H.

MORE ABOUT SMOKE

an item from

"10 GOOD WAYS TO LOSE THE RAT RACE"

or, How Executives (and others) Slowly Slay Themselves

Too Many Smoke-filled Rooms

Okay, you've cut down or quit smoking, you get seven or more hours of sleep a night, you take catnaps on the train or plane, and your drinking is more moderate than some executives you could name. That's fine, but you've overlooked one thing: your environment.

Whether you smoke or not, smoke-filled rooms are not a healthy environment. The executive who spends his life incubated in his own office and smoke-filled conference rooms without cleaning his lungs and his brain by getting away, getting outside, breathing, taking frequent vacations, is slowly killing himself. The human constitution just isn't designed for that kind of abuse. Your body is a chemistry set in action. You'd better learn to understand it as such, and care for it accordingly.

from TransWorld Airlines magazine



Chaplain's Newsletter



Pine Rest Christian Hospital

6850 S. Division Avenue

Grand Rapids, Mich. 49508

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February, 1975

Chaplain Jim Kok, Editor

Volume 6, No. 1

HUMILITY

Humility means doing what has to be done. Yes, humility includes "not thinking oneself greater than others." However the evidence of this is a willingness to step forward instead of hanging back; give a hand rather than wait for others to ask or lead the way.

It is often pride not humility which causes us not to speak up, not to ask a question, not to volunteer, not to express opinions - when we have them.

Often shyness is pride working, "I can't take a chance of saying something wrong; making a mistake; being conspicuous - lest some demands be placed on me, or I might seem foolish."

Humility is not that concerned with self and having to be flawless. It is characterized by seeing what is needed and stepping out to try to meet the need.

Students often act as if they already know what they came to learn. They fear showing their uncertainties, asking for help, showing their work, That's pride. Humility dares not to know everything; dares to show neediness.

Humility dares to say, "I don't understand what you said." Pride pretends to.

Humility will ask a person's name. Pride doesn't dare to show failure to remember.

Jesus was humble. But he didn't withhold himself with his head down. His humility is seen in meeting the needs of people. Doing what had to be done. Giving of what he had. Not protecting his reputation or his skin. He gave up his comfortableness to help people. (Phil. 2:1-11)

I once asked a group for a volunteer to play the piano. No one moved. Finally someone coaxed a young woman forward. She played superbly. Humility, she thought, required this kind of reluctance. But that's not humility. Seeing the need, the humble person who has what is needed offers it - whether it's a question, an answer, or a talent. Even at the risk of looking arrogant. Pride worries about appearance.

Humility may be paired with obedience. Being a servant who sees needs and reaches out to give.

J.K.

BEYOND HEALING

(What does the "Christian" in Pine Rest Christian Hospital mean?)

It doesn't seem justifiable to call ourselves Christian just because of the origins of this hospital; the Christian people and churches involved, the statement of purpose and philosophy. Who knows how much of that is still present in what we're doing today?

It isn't valid to call "Pine Rest" "Christian" because of its chapel, chaplains and spiritual growth groups; religious history interviews and devotional exercises. These can also be found in state hospitals and other private hospitals. These qualify us to be called a Christian hospital at about the same level that America is called a Christian nation. Just because there's a lot of religious activity doesn't mean that the heart of the matter is "Christian".

The heart of the matter is people with problems stepping out of their home environments into this setting to get help. There has to be something at the center of the helping process which is entitled to the label Christian. Just providing a place of help is worthwhile but not enough.

At the center of this hospital are people interacting with people in a multiplicity of styles and forms aimed at helping them "get better." Many of the modes of working with people are no more or less suitable for the label Christian than is a softball class. Calling softball class "Christian" just isn't done; it isn't appropriate. The same is true of handing someone a pill, leading him through a psychodrama, teaching him about his feelings or getting him to talk with his wife in a new way. Very helpful, important, essential. But not necessarily distinctively Christian.

The heart of the matter is helping people with problems. So there must be a deliberate attempt by therapists and other helpers to deepen the helpees relationship to God, or in some way walk with him to discover God in this crisis. "Healing" is not enough. Problem-solving is too superficial. "Adjustment" is trite by itself. All helpers are rendering pastoral care. Christian helpers should be giving guidance that brings out a clear awareness of the Father's hands holding us. It's helping that builds a person's security on something truly solid and lasting.

The way in which a Christian therapist or helper does his pastoral care can not be prescribed by one for another. But that he is looking "beyond healing" in his work is essential for a Christian therapist-helper.

GRIEF: "GETTING OVER IT"

Frequently in the course of counseling with someone the conversation will turn to an area of hurt and sorrow over the death of someone very close. As we talk more in this area tears often begin to flow and the pain is relieved. And then there will be an apology: "I know I should be over it by now.....I don't know what's wrong with me that I keep feeling this way...."

My reply usually goes something like this: "I don't think you should expect yourself to get over it. Why get to the point where the loss of this dear person is a matter of emotionless intellectual reflection only? This person was a part of you who you cared deeply about. You will go on without him or her but will there ever be a point in your life when the memory of him will not evoke feelings?"

A friend of mine told me about a conversation he had had with an aged woman. She had lived a full and active life. She had two married sons. But she had given birth to a baby girl also. The baby girl had died. She told about it with tears, with pain. Even though sixty or more years had passed since them.

She had never "gotten over it". But because she hadn't she was a warm person - caring, compassionate; very real.

Another person told me that her friends and relatives keep saying to her "where's your faith?" because she is still frequently talking about and crying over the emptiness in her life since her husband died nearly two years ago. This woman has had to get professional counseling in part because those around her are saying "don't grieve with us"; "there's something wrong with you if you haven't gotten over it yet." Another way of describing this is to say she had to "purchase friendship" from a counselor because her friends were unable to tolerate her emotions.

The tears, empty feelings, loneliness, guilty feelings that are part of the consequences of the death of a dear one will diminish with time. It's unfair and unreal to expect them ever to be totally gone. They'll always be there.

Life must go on. That's the important thing. New friends, new dear ones; new activities, new joys, work. But those other hurts can co-exist with the new life.

"Blessed are those who mourn for they shall be comforted."

6. To increase my desire to have daily devotional times and to increase my trust in God's love.
7. Problems communicating with people.
8. Help me to get to know the Staff and be able to talk about my problems with them and with my parents.
9. Help me to get along with my Mom, Dad and sisters so I can live with them again and live a better life.
10. I desire the gift of being a truly real person to others.
11. To get my head together.
12. I am torn between God and Satan - help me!
13. Self-control and help in avoiding "setting myself up" for rejection.
14. I would like help with my temper - being hyper and fighting.
15. I would like to help kids like me in places like Pine Rest to work out their problems and have a happy life.

In addition to all the above, I have 35 additional prayer requests - all of which are challenges for me to remember the admonition of Acts 6:4 "But we will devote ourselves to prayer and to the ministry of the word" - and function as a real person with real prayers!

W.L.H.

* * * * *

PASTORS WORKSHOP - FEBRUARY 4-7, 1975
MINISTERS WHO PARTICIPATED IN THE PASTORS WORKSHOP

Rev. Max Lise
Holland Marsh Christian Reformed Church
Holland Marsh, Ontario

Rev. Curt Roelofs
Christian Reformed Church
Cedar Falls, Iowa

Rev. Tom Zylstra
Aberdeen Reformed Church
Grand Rapids, Michigan

Rev. Kermit Hogenboom
Riverford Heights Reformed Church
Detroit, Michigan

Rev. Armand Renskers
Second Reformed Church
Pella, Iowa

Rev. J. Kent Hickerson
Kentwood Christian Church
Grand Rapids, Michigan

Rev. Henry Entingh
Caledonia Christian Reformed Church
Caledonia, Michigan

Rev. Dave Bruininks
Faith Reformed Church
Portage, Michigan

Rev. Alfred Miller
First Baptist Church
Belding, Michigan

Rev. Steve Sietsema
Aetna Christian Reformed Church
Falmouth, Michigan

Carol Weurding
Fifth Reformed Church
Grand Rapids, Michigan

Mr. Kastjen Tebben
Pine Gate Chapel
Grand Rapids, Michigan

LOST AND FOUND

"I am going home tomorrow!" These were the words of an excited adolescent who had been hospitalized for several months with only occasional visits home. She was excited but also frightened because she was unsure whether she could make it "on the outside".

Two weeks later this teenager returned for an appointment in a different mood. She had discovered that it was difficult to return to her home community. Everything and everybody seemed so different than before. Somehow they all seemed changed - or was it she....?

The experience of this young lady could be told many times over by those who have been through psychotherapy and hospitalization. Return to home and friends is not comfortable and leaves them with the feeling that something has changed. People seem to respond differently. The community has a difficult time accepting them. The response of others is often strained. The fact is, however, that it is also the person himself and not only others who has changed. Through assistance of hospital personnel and fellow patients a person often reevaluates his previous ways of coping with his world and begins to relate in another way to those around him. While hospitalized the patient tests out these modified behaviors and begins to feel comfortable with them. There is a problem however. Like the adolescent girl mentioned at the beginning, return home is not so comfortable. The person responds differently, and family and friends do not respond as they did before. In fact it is many times so uncomfortable it hardly seems like home.

There are many life events that bring about a feeling of alienation. A crisis such as death or divorce hurls a person into despair. This in turn demands reevaluation and eventually readjustment. In the process of readjustment the person changes attitudes and actions as he relates to others in his new role. A young person goes off to college or the military. Confronted with new independence and contrasting lifestyles there is again the process of reevaluation and generally a change. Returning home, he notices things are not the same. We are also aware of like changes taking place through workshops conducted with pastors at the hospital. Many times there are insights gained that lead to other approaches than those used before. The result is a discomfort, because things will not be the same. With expanded perceptions of reality the world takes on what seems new qualities. Consequently we are forced to reject some old ways and embrace new ones; and that is not easy.

This experience is poignantly presented in literature.

Thomas Wolfe experienced it:

I have a thing to tell you:

Something has spoken to me in the night, burning the tapers of the waning year; something has spoken in the night; and told me I shall die, I know not where. Losing the earth we

Thanks for this article to Trinity News and Views - Rev. Al Helder, pastor-editor.

THE FAMILY

This article brings to light an interesting and amazing fact which most of us are probably not aware of ----

In the United States there never has been arrested a chronic delinquent child of Chinese parents. Seven percent of America's juveniles will be in trouble with the law this year. Not one Chinese!! In the United States there has never been a Chinese convicted for rape, burglary, bank robbery or desertion. In the half-century of Chicago's Chinatown, there has been only one arrest for breaking and entering.

Despite generations of western influence, this race has somehow checked reined the impulses of its vigorous youngsters. How?

Albert K. Leong, President of the Chinese Consolidated Benevolent Association of Chicago says, "We keep a tight rein on the children until they are fully responsible." Editor Thomas Y. Fu, of the CHINA TIMES in Chicago says, "Our children just naturally respect and obey their parents. A boy or girl would not bring shame on his family or his family name."

However circuitous the line of questioning (in a research I made) became, it always seemed to lead back to a simple formula: "Our children are always home at mealtime." Most Chinese-Americans, no matter how wealthy or poor, maintain a strict family style home. Mealtimes are ceremonious affairs which must be attended by every member of the family.

Could such a simple home remedy as this help explain why not one of New York's 10,000 Chinese-American schoolagers has ever been brought to court for narcotics, speeding, burglary, vandalism, stick-up, purse snatching or mugging? Not even for speeding?

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother."

Paul Harvey

ADVANCE NOTICE: "Put it on your calendar please."

FRIDAY - June 6

Dr. Wayne Oates, Professor of Psychiatry and Behavioral Sciences at the University of Louisville - will be speaking in Grand Rapids and to Pine Rest staff on June 6 (Friday).

Dr. Oates is being brought to this community under the sponsorship of Pine Rest and the Grand Rapids Area Center for Ecumenism (G.R.A.C.E.)

Some of the books he has written are:

1. Psychology of Religion
2. Pastoral Counseling
3. Confessions of a Workaholic
4. The Bible in Pastoral Care
5. Pastoral Counseling in Social Problems
6. Seekers After Mature Faith
7. When Religion Gets Sick
8. Pastoral Care in Crucial Human Situations

Since this is a new venture for us - bringing in a person like this, I'd very much appreciate everybody's personal support. Please plan to attend these lectures by Dr. Oates.

Jim Kok

"What I Learned From the Pastors at the Pastors Workshop"

1. Acknowledgment that "feelings" aren't all that matter. "Following your feelings" is risky and an inadequate way of life. We teach the importance of becoming aware of our feelings; understanding how much they control us and affect our decisions. We encourage expression of emotions in appropriate ways. There's more to be said: The mind, guided by correct values, by understanding, by Truth, by commitment to God's revelation, is the control center. The thinking part of the person must rule the emotions. Too long we have overemphasized the importance of the intellect. But to belittle it also is erroneous.
2. They want to hear us connect what we do and teach to the Christian faith we represent. For example, on a theme such as "self-assertion" about which there was a good response, a couple suggested we give some Biblical rationale for it: both in presenting it to patients and to students or clergy.
3. Reassurance: This corresponds with point #2. They would like to know we are with them. Not hostile toward pastors and the church. "Pine Rest" originated as "an extension of the family." Established to give loving care to people in the name of Jesus Christ. This remains as our mandate. But some need to be reassured explicitly with words that are familiar symbols to the Christian family - that we are still consciously doing what we started out to do.

J.K.

* * * * *

Pete Brink suggested the following quote from C.S. Lewis - God In The Dock:

"Praying for particular things", said I, "always seems to me like advising God how to run the world. Wouldn't it be wiser to assume that He knows best?" "On the same principle", said he, "I suppose you never ask a man next to you to pass the salt, because God knows best whether you ought to have salt or not. And I suppose you never take an umbrella, because God knows best whether you ought to be wet or dry." "That's quite different," I protested. "I don't see why," said he, "The odd thing is that He should let us influence the course of events at all. But since He lets us do it in one way I don't see why He shouldn't let us do it in the other."

"President Ford's 12-Point Program
to Fight Inflation"

1. "Bring budgeting back in style. Balance your family budget and expect your government officials to do exactly the same."
2. "Learn how to use credit wisely. Postpone unnecessary borrowing. Wait for interest rates to come down, as they will, and pay down as much as you can, pay off as quickly as you can."
3. "Save as much as you can - and watch your money grow."
4. "Conserve energy."
5. "Let business and labor avoid raising price or wages more than costs or services absolutely require."
6. "Work better, waste less of both time and materials on the job."
7. "Shop wisely, look for bargains. Go for the lower cost item and brag about the fact you're a bargain hunter."
8. "Eliminate outmoded regulations that keep costs of goods and services high and....enforce regulations that advance efficiency, health and safety."
9. "Plant backyard gardens."
10. "Assist in recycling programs and re-use scrap materials."
11. "Waste less in every way."
12. "Guard your health. One of the worst wastes we have in America is days lost to sickness."

ed note: It seems to me these are good common virtues every family can practice without great difficulty. They become harder as the organization gets larger. And, of course, the greatest wastes occur not in the average home but through the government's own exorbitance and fear of losing a vote by asking us to sacrifice.

"You did it for Chester," they explained. "It's only right and just that you do it for us."

Well, George figured since he was going back anyway, and remembering he was still on parole from jail, loaded up and swam to the other side.

Right and Just

The word got around that George was carrying folks, and soon everyone swarmed to the banks of the lake. Naturally they all wanted to avoid the long walk around if they could. The animals gave George the "right and just" argument so often that he began to believe it himself. He stopped complaining, even when people began to invite relatives and friends from other parts of the forest, or when they carried heavy luggage.

One day, after two weeks of this, the dam began to give way. George dumped a load of passengers in the middle of the lake, and hurried to save the crumbling dam. But George was too late. The forest was flooded.

Next day all the forest newspapers carried front-page stories and editorials about the great flood. They blamed it all on George.

Charles Richards

* * * * *

FAMILY INVOLVEMENT TRAINING

An intensive workshop will be held August 11-13. This will cover both parent's course and training for instructors. Participants will be provisional instructors upon completion. Instructor: Ken Steensma. For more information phone or write the Life Enrichment Center at Pine Rest.

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Book Note: See Keith Miller's fascinating application of Maslow's psychology to Christian life, preaching, etc. in THE BECOMERS. Available at the Book Store in M.T.C.



Chaplain's Newsletter

Pine Rest Christian Hospital

6850 S. Division Avenue

Grand Rapids, Mich. 49508

(616) 455-5000

April, 1975

Chaplain Jim Kok, Editor

Volume 6, No. 2

BENEDICTION: HEALING HELPER

by Sharon B. Sawatzky

Healing occurs in relationship. I can only be healed - saved from my sickness and sin - when you help me. When I am lonely, depressed, afraid, doubtful, aching, I need you. Without you I remain diseased.

Something in our relationship allows a beautiful release of power which alleviates my suffering. You are the promise of hope. You are my guide back to sanity.

A psychiatrist may have special knowledge, but he is only the enabler, not the origin of healing power. The source of healing is beyond us yet works through us. You and I can be healers of each other.

I'm often afraid to be close to you, you know. It's hard to really let you know me and my problems. Sometimes I am afraid of what you might think.

But when I'm really open, and when you sense my deep desire for wholeness, so much happens. My grief, my rage, my guilt, my anxiety are laid before your attention and acceptance.

There are three ways in which you heal me. The first is that you let me be. Because you love me - for a lifetime or for an hour - you let me be myself and accept me as I am. You are genuine in your regard for me, and I experience the freedom to be honest with you.

Most of all I appreciate you for not asking me to conform to your ideas and for not judging me. The whole world is shouting "Conform! Conform!" But you are secure; you take the risk of love. Even when you disapprove you do not cease to care. The possibilities of healing are great because you offer me yourself.

Our relationship sustains me. Whenever you - my friend, my husband, my therapist, my mother, my teacher, my minister, my child, my God - and I meet, we love and its healing.

The second way you offer healing is in listening. What a precious art. Everyone wants to talk, yet everyone needs someone to listen. So much unnecessary tragedy occurs because nobody listens.

When you listen to me you allow me not only to express myself, but also to find myself. As the words tumble out in my release, you hear what I am saying and somehow make it all known to me. And you make my loneliness, my pain endurable.

There is a third way you help me. You go to hell with me. Hell is such a lonely place.

It is easy for us to be on the mountain-top together - to chat and laugh through happy times.

But sometimes I am walking in the valley, and I am afraid. Healing happens when I bare my soul to you and you enter into my suffering. This is not easy. It would be easier to tell me of your suffering, to tell me to read the Gospel of John, to tell me I am wrong, to tell me it will be better soon. Then you would brand me with judgment and deny me my feelings. In the end I would still be alone.

But when you love me you go with me into despair. You show me safety and sanity while treading dangerous waters with me.

Maybe you will be silent. Maybe you will embrace me. Maybe you will speak of your feelings. In some wonderful way you will reach out with yourself and say, "I am with you."

We each know loneliness, fear, depression, pain, doubt. Healing happens when two lives touch and deep calls deep.

All this may happen between people who have love. It happens in those unique priceless moments when you are really with me.

"A PARABLE"

I took a little child's hand in mine. He and I were to walk together for a while. I was to lead him to the Father. It was a task that overcame me, so awful was the responsibility. And so I talked to the child only of the Father. I painted the sternness of His face were the child to do something to displease him. I spoke of the child's goodness as something that would appease the Father's wrath. We walked under the tall trees. I said the Father has power to send them crashing down, struck by His thunderbolts. We walked in the sunshine. I told him of the greatness of the Father, who makes the burning, blazing sun. And one twilight we met the Father. The child hid behind me. He was afraid. He would not take the Father's hand; I was between the child and the Father. I wondered. I had been so conscientious, so serious.

* * * * *

I took a little child's hand in mine. I was to lead him to the Father. I felt burdened with the multiplicity of the things I had to teach him. We did not ramble; we hastened from spot to spot. At one moment we compared the leaves of different trees. In the next we were examining a bird's nest. While the child was questioning me about it, I hurried him away to chase a butterfly. Did he chance to fall asleep, I awakened him, lest he should miss something I wished him to see. We spoke of the Father, oh yes, often, and rapidly. I poured into his ears all the stories he ought to know, but we were interrupted often by the wind a blowing, of which we needs must study; by the gurgling of a brook which we must trace to its source, then, in the twilight, we met the Father. The child merely glanced at Him and then his gaze wandered in a dozen directions. The father stretched out His hand. The child was not interested enough to take it. Feverish spots burned in his cheeks. He dropped exhausted to the ground and fell asleep. Again I was between the child and the Father. I wondered I had taught him so many things.

* * * * *

I took a little child's hand to lead him to the Father. My heart was full of gratitude for the glad privilege. We walked slowly. I suited my steps to the short steps of the child. We spoke of the things the child noticed. Sometimes we picked the father's flowers and stroked their soft petals and loved their bright colors. Sometimes it was one of the father's birds. We watched it build its nest. We saw the eggs that were laid. We wondered later at the care it gave its young. Often we told stories of the Father. I told them to the child and the child told them again to me. We told them, the child and I, over and over again. Sometimes we stopped to rest, leaning against one of the Father's trees, and letting His cool air cool our brows, and never speaking. And then, in the twilight, we met the Father. The child's eyes shone. He looked lovingly, trustingly, eagerly up into the Father's face. He put his hand into the Father's hand. I was for the moment forgotten. I was content.

ANGER TOWARD GOD - IN GRIEF

When those for whom God is very real are hurt by the loss of someone or something very precious there will often be anger toward God.

We who believe in God frequently find these feelings unacceptable. We will say, "You shouldn't feel that way" or "That's a very selfish way to feel and you should be ashamed of yourself." Or in some other way we will communicate: "People who feel angry at God are bad and guilty of wrong-doing."

All who take God seriously will by looking find these same feelings present at times in ourselves. Discovering in us the same feelings can make us more accepting, less frightened, less judgmental when somebody else expresses them out loud.

God doesn't need us to defend Him. Expressions of anger toward him won't hurt him. Nor is He condemning of such feelings in ourselves.

Jesus cried out, "My God why have you forsaken me." Certainly this is the cry of anguish and anger many grieving people have within them and sometimes courageously express. The Psalmist also is known as one who cried out and wrestled with God in hurt and anger over what happened to him.

Accepting and being understanding of such emotions in others communicates support and love in such a way that the intensity of these negative feelings will go away. Healing occurs.

In some way saying, "These are feelings that I can understand" creates a healing atmosphere. Realizing that these are "feelings" which will pass as do other feelings - (especially when shared (confessed) and accepted by others) will enable each of us to be less frightened by them in ourselves and others.

J.K.

X X X X X X X X X X

Please send the Chaplain's Newsletter to:

Name _____

Address _____

Excerpts From Three Minister's Evaluations of C.P.E.....

1

"For me, one of the most important things learned that hurt the most, and the hardest to face up to or get control of, was my obnoxious ability to talk too much. It was not only indicative of insecurity, but arrogance also. Learning to shut my mouth more will enable me to learn more about the group I am with or the person I am talking to as pastor, friend, and even husband. It will also enable others to respect me and enjoy my presence more. This area of sensing needs and feelings of other people was almost without rating. Now I am not only able to tune into their feelings, but my preaching ability has been enhanced also.

I have learned that the place of the Christian pastor in society is without a doubt a high calling. Not only is it a calling that demands self denial, but total consecration to the Lord and His church."

2

"I've learned in those past months that sharing your troubles and concerns with other pastors you trust is quite an experience. It's like taking a shower after you've fallen in the mud.

I'll never forget the time that I could share my 'difficulties' with the group. They didn't spare me nor were they extra harsh. On the contrary. They listened to me and made me see what I should do and had to do in order to get rid of that hurting "gut" feeling I had deep inside me.

Clinical Pastoral Education has taught me to be a good listener. And if there was one thing I had to learn it was how to be a listener. For years I had been aggressive and an individual who just loved to tell people what to do. But C.P.E. has taught me how to be different. Let me explain this with an example. In my hospital calling I used to be very dominating, I would say, "How are you feeling? Fine? O.K. Let me read you a few verses and then we pray." But for the past months I've been indeed a pastor; a pastor who has time for his people in need; a pastor who hears what they are saying; a pastor who watches for facial expressions and changes in tone of voice and then zeros in on these feelings.

And C.P.E. has made a change in my family life. When my wife, for example, was in the hospital a few weeks ago I could sense by simply listening to her that she was very concerned about her operation. In the past I would have simply reassured her, "Oh, a D & C operation is a very simple operation. Don't worry about it. In a few days you'll be your old self again." But having had C.P.E. training made me zero in on her feelings instead, and together we could talk about some of the concerns she had about this operation.

Another thing that I've learned in C.P.E. is that I'm not the only minister with hurts, problems, and concerns. It was good to hear that my colleagues, even the so-called successful ones, have at times problems and struggles with their weaknesses."

FRED BROCK
Nov. 25, 1900 - July 11, 1975
A MEMORIAL TRIBUTE

No one asked me to write this tribute, perhaps few people would miss it if it never had been born, but I would be less of a human being if I did not express to other sensitive spirits my sadness at the passing of a gracious person who was employed by P.R.C.H. for 48 years and five months.

As a young man 23 years old Fred Brock left his native Ellsworth, Michigan to look for steady work, probably because the farm could not support too many sons of the family. He found steady work at P.R.C.H. and he continued to be steady in his job since the day he began in June, 1923. He was a "janitor," a job now called maintenance. He joined other new employees in taking the required three years nurses' training course under the tutelage of Dr. J. D. Mulder, graduating in 1926.

On March 15, 1927, Fred Brock began in Maintenance Department and continued there until his retirement. On January 15, 1957, he became Supervisor of Maintenance. On February 1, 1966, he became Assistant Supervisor when his brother Minert assumed the position of Supervisor. From January, 1968 to November 21, 1971 (date of retirement) he worked part-time.

Mr. Brock was married on July 25, 1925 and is survived by his wife Minnie and their four children. A son, Sid, is currently employed as our Chief Engineer; a brother John (currently in Children's Retreat), a brother, Minert, is a retired Supervisor of Maintenance.

Much of the above is statistical information, but between the lines there is much living in relationship to other significant people. In that last statement is the cue to my prompting of spirit to write - Fred Brock treated other people as significant people and there was none of the power grasping ambition to elevate himself above others. Some would say that "he was too good for his own good" because he always tried to be helpful. I never heard him say, "I can't do that," or "I won't do that." But I often heard him say, "We will take care of that" or "We are very busy now, but we will see what we can do" - frequently in the Frisian language, which gave the positive responses additional force and strength.

Fred Brock's death will not be noticed in the Wall Street Journal, but if Heaven had a newspaper, his living would get front page coverage. His life as an ordinary Christian (which is always most extraordinary) reminds me of Gaius of "The Third Epistle of John" - in verse 4 it is recorded "I have no greater joy than to hear that my children walk in truth." Gaius differed from Diotrephes the official churchman who loved to have the preeminence in the church (verse 9).

Fred Brock was a good man; I don't know of his faults, but I'm sure that he would be the first to admit that he had faults, but he was steady in his steady work - in addition to being industrious and conscientious, he was kind, gracious, considerate, benevolent - and these latter descriptives are higher than the former in the Kingdom of Heaven because their source is in love, the greatest virtue. Fred Brock was a man who "did justly, loved mercy, and walked humbly with his God," (cf. Micah 6:8). If I could be more like Fred, I would be more like Christ who dwelled among us and went about doing good.

W.L.H.

P.S. I am glad that in writing this memorial tribute I have not allowed a quiet man's life to slip away from our attention too quietly!

know for greater knowing, losing the life we have for greater life, and leaving friends we loved for greater loving, men find a land more kind than home, more large than earth.

(Short Novels of Thomas Wolfe.
New York: Scribners, 1961.)

T.S. Eliot puts these words into the mouths of the magi as they return from the life-changing visit to the manger-cradle of the Christ child.

And I would do it again, but set down
This set down
This: were we led all that way for Birth or Death?
There was a Birth, certainly,
We had evidence and no doubt. I had seen birth and death,
But had thought they were different; this Birth was
Hard and bitter agony for us, like Death, our death.
We returned to our places, these Kingdoms,
But no longer at ease here, in the old dispensation,
With an alien people clutching their gods.
I should be glad of another death.

("Journey of the Magi" in
Selected Poems.)

Our Lord said it, too:

He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take up his cross and follow me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake will find it.

(Matthew 10:37-39)

When people came into contact with the person and message of Jesus Christ they were changed. They were different and people noticed it! That is the radical nature of the healing message of God's love in Jesus Christ. People are changed. But when there is change (loss of the old ways) there is a demand for another way of living (finding a better way). It is not easy; and Jesus said it would be so. It is not easy; we know that from experience in our lives and those we come into contact with at Pine Rest. It is not easy; but that is what growth is about. And thank the Creator that we creatures can and do grow in the process of change.

That adolescent who left the hospital to discover things had changed is all of us in life. In fact that becomes a paradigm for the Good News of Jesus Christ. Lost and found.

"Losing the life we have for greater life."

D.V.

HELP!!!!!!

STOP MADELINE MURRAY O'HARA

HELP!!!!!!

Madeline Murray O'Hara is at it again! Several years ago she succeeded in making it illegal to read the Bible or pray in public schools. Now she has obtained 27,000 signed letters protesting the decision of the astronauts to read the Bible as a Christmas message to the world from their space craft while orbiting the moon in December, 1968.

She plans to present these letters to NASA with the demand that the astronauts be publicly censored for their act and a further demand to prohibit any further demonstration of religion by public leaders. If this goes through, it can stop the mention of God and prayer on TV.

You can help stop her this time. An effort is being made now to secure 1,000,000 signed letters commending the astronauts for their faith in God and the Bible publicly. This would defeat Mrs. O'Hara and show her there are still many christians alive and well in America. Mrs. O'Hara will succeed if you do nothing.

Here is what you can do: sign, detach, and mail the form below now: Be sure it is filled out completely. ASK AT LEAST FIVE FRIENDS TO DO SO TOO, EITHER IN OWN WORDS OR A FORM SIMILAR TO THIS ONE!

DATE _____

National Aeronautic and Space Administration
Manned Space Craft Center
Astronauts' Office
Houston, Texas 77058

Gentlemen:

I, personally, appreciate and whole heartedly support the decision of the astronauts to read the Bible from their space craft as they orbited the moon in December, 1968,

I further support the right of any human to express his faith in God and the Bible without fear of censure.

Sincerely,

Name _____

Address _____

ed note: A concerned parent requested our promotion of this petition which we are glad to do.

PRAYER RESPONSES TO JESUS' 7 WORDS FROM THE CROSS
from Good Friday service, "Pine Rest" Chapel
(nearly 300 people attended - ed.)

Luke 23:34 - And Jesus said, "Father, forgive them; for they know not what they do." And they cast lots to divide his garments.

Dear Lord, we praise you for the blessed truth that neither nails, wounds, hatred or pain, could stop you from a prayer of love. We thank you that there is forgiveness with you and that neither you nor your Father has any pleasure in the death of the wicked. We praise you for the suspension of your just judgments and we pray for the fullness of your grace and love for ourselves and others so that in the little time of our day we may all be ready for your great day. Amen.

Luke 23:43 - And he said to him, "Truly, I say to you, today you will be with me in Paradise."

O Blessed Savior, we are grateful that you graciously received all who are truly penitent. Thank you so much for not holding our past failures against us when we in humble faith repent of sin and believe in you - accepting your wonderful promises of eternal life, beginning now. May our response to your love come early rather than late, but late rather than never. Please remember us now that you have entered into your Kingdom - an inconspicuous place in a corner would be fine, but near you would be better. Amen.

John 19:26 - When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!"

O Holy Redeemer, we thank you for your loyalty to your Father and for your active concern for Mary and John. How good you are in extending your compassionate love throughout the centuries to all who want to be your disciples. May your spirit be the active agent in promoting caring and interpersonal relationships among all the children of God. Help us to accept our mutual responsibilities of giving and receiving with your love at the center of each exchange. Amen.

Matthew 27:46 - And about the ninth hour Jesus cried with a loud voice, "Eli Eli, La'ma sabachtha'ni?" that is, "My God, my God, why hast thou forsaken me?"

Dear Savior - thank you for sharing your anguish with us so that we may know that we can really share ours with you. We are grateful for remembering us even when all forsook you and fled. O Light of the World, we praise your name for your experience of outer darkness for us in order that we might have light and life. Hearing the Why's of your loving heart provide the answer to many why's of our flagging spirits. Thank you so much for holding true through the ocean of forsakenness so that we may enjoy the sea of crystal. Amen.

John 10:28 - And this Jesus, knowing that all was now finished, said (to fulfil the scripture), "I thirst."

Dear Lord - you have given the water of life freely to many though you were once thirsty upon a cruel cross. Thank you for refusing wine mingled with myrrh so that we would not be followers of a stuporous victim. Thank you more for drinking vinegar so that all might hear your cry of victory. You expressed your neediness; - may we be comfortable in doing the same. Help us to meet human needs in your name knowing that we are doing it to and for you. Amen.

"Viewpoint from a Christian Therapist"

The question is basically what is the difference between the Christian psychiatrist's approach and the non-Christian psychiatrist's approach. I'll start off by trying to answer the question this way, that I wonder what we really do to our patients when we get them to expose themselves in the full guiltiness and sinfulness of their nature without the Cross. When we ask them to disclose not only their real guilt but also their subjective, unconscious guilt. I wonder sometimes if we are fair to our patients in expecting them to be able to face that, without that spiritual support from those having "underneath their seats" that tremendous concept that Christ removes all guilt. And I think that this is the greatest privilege of Christians to be in such a context with this God that you can look at yourself dispassionately and honestly without being a stranger from your God. And this is something unique to the Christian system.

It appears to me that it is one thing to talk about subjective guilt on the one hand and objective guilt on the other hand. Or rational guilt on the one hand and irrational guilt on the other. Or real guilt on the one hand and false guilt on the other. And these are dichotomies we all use. But the important reality is that there is a patient and for me as a person whether it is rational or irrational, real or false, they all feel the same. And that this distinction, although it is a convenient one for theorizing, breaks down. And when I said that psychiatrists would have to treat irrational feelings and separate them from rational feelings, it is not always successful. It's difficult. I don't think it holds up in the laboratory of life this dichotomy.

I think that the Christian psychiatrist should be able especially with certain patients, to bring the depth of God's forgiveness in Christ underneath all the other valuable contributions of secular psychiatry as added to the understanding of irrational guilt. And that there's very much irrational guilt no one will deny and I'm not denying that. It is just that they don't separate and tease out nice and easy as that dichotomy would have us believe.

Malcolm Beck, M.D.
(Psychiatrist speaking at Pine
Rest Christian Hospital.)

THE ALCOHOLISMS

The title of this article calls attention to the fact that rather than being a single, simple, identifiable entity, alcoholism takes many forms. The late Dr. E. Jellinek, a pioneer in the scientific study of alcoholism, spoke of five types of alcoholism:*

1. Alpha alcoholism is a purely psychological dependence on alcohol to relieve pain - emotional or bodily. By some this is called "problem drinking" since it does not involve loss of control or physical addiction. It does, however, cause problems in interpersonal relationships.
2. Beta alcoholism is characterized by such nutritional deficiency diseases as gastritis, cirrhosis of the liver, and polyneuropathy, without loss of control, withdrawal or other addictive manifestations. This tends to occur in hard-drinking social groups in which there are poor nutritional habits. The nutritional deficiency diseases may also occur in the three following types of alcoholism.
3. Gamma alcoholism, the type from which the vast majority of American alcoholics suffer, is synonymous with "steady alcoholism." Like the Delta and Epsilon types, it involves a true physiological addiction. Loss of control, craving, increased tissue tolerance to alcohol, and withdrawal symptoms are present. It is the most destructive type, progressively impairing all areas of the person's functioning, including his health. It has been estimated that 85 percent of AA members are Gamma alcoholics.
4. Delta alcoholism, often called "plateau alcoholism," is identified by the need to maintain a certain minimal level of inebriation much of the time. Emphasis is on "minimal." Characteristically, the person "nips" on alcohol a considerable part of the day; he maintains an "all-day glow", but may seldom become obviously intoxicated. Because of this and the fact that, unlike Gamma alcoholism, social disintegration tends to occur subtly and gradually, the Delta alcoholic is often able to hide his problem for many years.
5. Epsilon alcoholism is the "periodic" form of the problem, in which the person is usually abstinent between binges. Although relatively little is known scientifically about this type, it is probably that it occurs in persons subject to manic-depressive mood swings. The individual may begin a binge when he feels the skid into painful depression beginning.

As Jellinek recognized, there is nothing absolute about this (or any) typology. The same individual may slip from one type into another - e.g., from Alpha or Beta into Gamma; or from Epsilon into Gamma. There may be other types or patterns of alcoholism not yet identified. The value of this typology for the pastor is that of emphasizing the existence of alcoholisms and identifying those forms which he may encounter in his work.

* (Adapted from Understanding and Counseling the Alcoholic by Howard J. Clinebell)



Chaplain's Newsletter

Pine Rest Christian Hospital

6850 S. Division Avenue

Grand Rapids, Mich. 49508

(616) 455-5000

June, 1975

Volume 6, No. 3

Editor: Chaplain Jim Kok

AUTHORITY AND POWER

"Kings Are Not God's Idea"

Think of power! What picture comes into focus? A potent army tank? Mohammad Ali? A tremendous nuclear blast? A king or dictator?

Popular ideas of power usually center on bigness, horsepower, forcefulness, controlling many, owning much. The ability to subdue or put down others is regarded as power.

One expression of this notion crept into the translation of the Bible. A Hebrew word that should have been translated "serve" was erroneously said to mean "subdue" or "have dominion over." *

So it came to be common Christian language to speak of our obligations to "subdue and have dominion over the earth, animals, nature, etc." The correct wording has the human race "serving" the creation of God, not dominating it. Serving implies seeking its well-being, working for fruitfulness and beauty.

Apparently that was God's idea about being in a position of authority over anyone or anything. The person in the leadership position is servant to those he is given responsibility for.

People always seem to want someone like a king to rule over them. The Old Testament people did. They weren't content to live by law and teaching. So they "murmured for a king." Having a king would make them feel important like other people. I suppose it would give them a feeling of having more power.

Because of their weakness He gave them a king. But that kind of authority structure is not God's idea.

The model of authority for all of us with leadership responsibilities is the servant Jesus. Father has no right to say "You do that because I'm the head of this house" outside of a context of service to the family, seeking their growth and maturity. Demanding servitude to himself has no basis in Scripture.

Jesus turned upside down the common notion of power. The King is a Suffering Servant. The one on the throne is a Lamb who was killed.

Wherever we find ourselves "in charge" or "the leader" the temptation to wield power for our own good must be resisted. Having the "proper attitude" we serve those we lead, resisting also their desires for a "king".

cont. next page

What is this hospital for? It is here to be a servant to troubled people. They aren't here for us. The hospital wasn't begun to provide work for us but to help the hurting.

Our authority, expertise, position of "superiority"; time must be directed toward serving the patient. Every aspect and department of the hospital has that one goal.

J.K.

* cf. Paper by Dr. Clarence Vos - "Authority in the Christian Family"

OUTER SPACE TO INNER SPACE:

An Astronaut's Odyssey

by Edgar D. Mitchell

When I went to the moon, I was as pragmatic a scientist-engineer as any of my colleagues. I'd spent more than a quarter of a century learning the rational-objective-experimental approach to dealing with the universe. But my experience during Apollo 14 had another aspect: It showed me certain limitations of science and technology.

It began with the breathtaking experience of seeing planet earth floating in the immensity of space - the incredible beauty of a splendid blue-and-white jewel floating in the vast, black sky. I underwent a religious-like peak experience, in which the presence of divinity became almost palpable, and I knew that life in the universe was not just an accident based on random processes. This knowledge, which came directly, intuitively, was not a matter of discursive reasoning or logical abstraction. It was not deduced from information perceptible by the sensory organs. The realization was subjective, but it was knowledge every bit as real and compelling as the objective data the navigational program or the communications system was based on. Clearly, the universe has meaning and direction - an unseen dimension behind the visible creation that gives it an intelligent design and gives life purpose.

from Saturday Review 2/22/75

When we are vulnerable we may be standing at someone's bedside who is hurting, or sitting with some troubled person and none of our professional answers will fit and we will be at a loss. Empty handed. Our desperate need to be helpful may drive us away. May drive us to do something. Preachers want to talk or read or give answers. Medical people want to give a pill, take a pulse, write words in the chart. The fear of vulnerability and looking helpless and weak may keep us from staying there very long or it may tell us to speak meaningless words or do aimless gestures of efficiency and care.

Here Jesus speaks to you and me! God would mean nothing to us if he had not become vulnerable in Jesus. Giving up his rank he became a person like you. Taking off his uniform, you might say, he became a servant. Getting off his throne he assumed the condition of a slave. Stripping off all marks of superiority he became humble even to accepting death on the cross. A common, ordinary, criminal death, screaming out his feelings of abandonment. (cf. Phil. 2)

Now that is what it means to be God. To be able to give up that distance in heaven surrounded by glory. In becoming vulnerable in that way Jesus shows us what it means for you and me to be persons, to be people who are members of Jesus' community. We hide no longer behind our position, our profession. We find it possible to give it up, to walk with other people where they are.

Let us copy God. As you go into this helping profession: copy God's way! God's way as we see it in Jesus.

That's when healing occurs. When God walks with us. That's when real person-healing occurs. Jesus' people walking with others as a fellow struggler, a fellow hurting person, a caring individual, as we hurt with one another and expose our humanity, not keeping our masks on. Then spiritual, emotional, physical, healing can happen. Ultimate healing is God working through human relationships.

The finest speech ever made about vulnerability was made by Jesus when he said, Blessed are the poor in spirit. Blessed are the lowly. Blessed are they that mourn. Blessed are they that hunger and thirst for what is right. Blessed are the pure in heart. Blessed are the peacemakers. Blessed are they who are persecuted in the cause of right. Those are the essential qualities of the truly vulnerable. To let Jesus' spirit work in us to develop those qualities. When we develop those qualities we are going to get hurt.

Salvation came because Jesus was able to be hurt. All healing is part of God's healing. And healing is like salvation. True healing depends on our willingness to get hurt for others.

May God help us to increasingly strip away our armour, our defenses, all those different ways we have of staying safe.

NON-SMOKERS RIGHTS

ed note: I guess I'm not the only one.

ISSUE: Nonsmokers rights legislation

2 BILLS SENT TO HOUSE FLOOR This month, the House Committee on Public Health sent to the House floor two bills on nonsmokers rights:

HB 4258 Sponsored by Rep. John Markes and others would prohibit smoking in supermarkets, grocery stores and other establishments where food for home consumption is sold.

HB 4453 Sponsored by Rep. Michael Conlin and others would require hospitals in Michigan to adopt a policy regulating smoking which would, at a minimum, provide for the following:

1. A patient would be screened upon admission as to preference for a smoking or nonsmoking room.
2. Smoking would be restricted to private rooms, rooms with other smokers or designated smoking areas.
3. Visitors could not smoke in rooms occupied by nonsmokers.
4. Visitors and staff could smoke only in designated areas.
5. Staff could not smoke in patients' rooms or while performing their duties in the presence of patients.
6. Eating areas would have smoking and nonsmoking areas.
7. Tobacco could not be sold or dispensed within a hospital.

At a committee hearing yesterday, both bills received unanimous support from boosters of nonsmokers rights. The only opposition to the bills came from the influential legislative arm of the tobacco industry in Michigan, the Michigan Tobacco and Candy Distributing and Vending Association.

CONTACT
STATE
REPRESENTATIVE

Contact immediately your State Representative and urge support of these two measures. Mail to state representatives should be addressed c/o House of Representatives, Lansing, Michigan 48901. If you do not know who your State Representative is, contact your City, Village or Township Clerk for this information.

BREAKING THE COMPETITION

between

HUMILITY AND SELF ESTEEM

As Christian people we seem to have picked up the idea that we are not allowed to feel good about ourselves. Somewhere we have learned that in order to be a good Christian you have to consider yourself a bad person (and the better the former the worse the latter).

We often feel that to be a humble Christian is to think everything of God and nothing of yourself. This view sees God and man not in partnership but in competition: for God to be high man has to be low and when man asserts himself he must reject God. It is true that the apostle Paul warns us about the size of our self esteem: "Don't cherish exaggerated ideas of yourself or your importance." (Rom. 12:3, Phillips). These words, however, condemn a self esteem not for being big but for being bloated. In fact, Paul continues to say that God is pleased when we measure up to all the great gifts that he has given to each one of us: "Try to have a sane estimate of your capabilities by the light of the faith that God has given to you all."

So far about the competition between self esteem and God esteem. Perhaps an even fiercer kind of competition is experienced between self esteem and other esteem. Popular Christian piety often defines humility as esteeming the other person and despising yourself. Again Paul's words are quoted: "In humility count others better than yourselves" (Phil. 2:3). Thus our "doormat mentality" (you are important, I am not) is interpreted as the "mind of Christ." That our doormat has nothing in common with Christ's cross is clear when we read all of Phil. 2 on Christian humility. Paul describes humility in terms of the incarnation and death of Jesus. Christ stooped down into our human flesh and death not to deny his own worth but to assert our worth. The cross is not the sign of Christ's worthlessness but the exhibition of our worth in the sight of God's love: "For God so loved the world that he gave his only begotten son..." Humility that follows "the mind of Christ" is not thinking little of self but thinking much of others. To put it differently: selfishness is not thinking too much of self but too little of others.

Thank God, out of the tension of competition I may relax and be me. My calling is to assert myself, not against but for others. One more time Paul: "having gifts that differ according to the grace given to us, let us use them" (Rom. 12:6). It is precisely the use of my talents for others that gives both potency and further growth to my own self esteem.

"Out of evil, much good has come..."

"Out of evil, much good has come to me. By keeping quiet, repressing nothing, remaining attentive, and, hand in hand with that, by accepting reality - taking things as they are, and not as I wanted them to be -- by doing all this, rare knowledge has come to me, and rare powers as well, such as I could never have imagined before. I always thought that, when we accept things, they overpower us in one way or another. Now this is not true at all, and it is only by accepting them that one can define an attitude toward them. So now I intend playing the game of life, being receptive to whatever comes to me, good and bad, sun and shadow, that are forever shifting, and, in this way, also accepting my own nature with its positive and negative slides. Thus everything becomes more alive to me. What a fool I was! How I tried to force everything to go according to my own idea."

From a letter of a patient to Karl Jung taken from
Man and God - ed. Victor Gollancz, Houghton- Mufflin,
1951.

X X X X X X X X X X

MY ROOM

When I open the door to my room
I open the door to me.
My room is in essence myself,
In every corner, on every wall is the insight of me.
My joys, fears, love, tears
The stains of my soul,
The breeze of my life.
It is all contained in a room.

CREVICE

Yesterday I noticed a crevice in my ceiling
I wanted to paint it over,
But then I looked again.
And I saw I couldn't
Because it was part of the puzzle of my room.
Once more I looked.
Then I understood
That crevice applied to life.
Everything in life applies.
Everything has it's place.
Today I grew
Because of a crevice in my ceiling.

Mari De Blaey

THE LIFESAVING STATION

On a dangerous seacoast where shipwrecks often occur there was once a crude little lifesaving station. The building was just a hut, and there was only one boat, but the few devoted members kept a constant watch over the sea, and with no thought for themselves went out day and night tirelessly searching for the lost. Most lives were saved by this wonderful little station, so that it became famous. Some of those who were saved, and various others in the surrounding area, wanted to become associated with the station and give of their time and money and efforts for the support of its work. New boats were bought and new crews trained. The little lifesaving station grew.

Some of the members of the lifesaving station were unhappy that the building was so crude and poorly equipped. They felt that a more comfortable place should be provided as the first refuge of those saved from the sea. So they replaced the emergency cots with beds and put better furniture in the enlarged building. Now the lifesaving station became a popular gathering place for its members, and they decorated it beautifully and furnished it exquisitely, because they used it as a sort of club. Fewer members were now interested in going to sea on lifesaving missions, so they hired lifeboat crews to do this work. The lifesaving motif still prevailed in this club's decoration, and there was a liturgical lifeboat in the room where the club initiations were held. About this time a large ship was wrecked off the coast, and the hired crews brought in boatloads of cold, wet, and half-drowned people. They were dirty and sick, and some of them had black skin and some had yellow skin. The beautiful new club was in chaos. So the property committee immediately had a shower house built outside the club where victims of shipwreck could be cleaned up before coming inside.

At the next meeting, there was a split in the club membership. Most of the members wanted to stop the club's lifesaving activities as being unpleasant and a hindrance to the normal social life of the club. Some members insisted upon lifesaving as their primary purpose and pointed out that they were still called a lifesaving station. But they were finally voted down and told that if they wanted to save the lives of all the various kinds of people who were shipwrecked in those waters, they could begin their own lifesaving station down the coast. They did.

As the years went by, the new station experienced the same changes that had occurred in the old. It evolved into a club and yet another lifesaving station was founded. History continued to repeat itself, and if you visit that sea coast today, you will find a number of exclusive clubs along that shore. Shipwrecks are frequent in those waters, but most of the people drown!

(Author Unknown)

(Reprinted by request of one of our readers - ed.)

MENTAL HEALTH

What is mental health? The National Institute of Mental Health defines mental health as the way a person adjusts to life. While everybody has problems, the emotionally disturbed person is one who cannot stay on top of his problems and whose life has become a bad experience.

Emotional disturbances constitute the nation's number one health problem, affecting millions of Americans in some way. How does a person know if he is suffering from emotional problems? The National Institute of Mental Health has published a list of warning signals to help a person detect underlying emotional problems, including:

1. Prolonged undue anxiety which is out of proportion to any fearful or stressful situation in the person's environment.
2. Prolonged depression, with intense feelings of pessimism, hopelessness and helplessness.
3. Abrupt changes in mood and/or behavior. For example: a normally thrifty woman begins to gamble or spend money carelessly, or a normally kind father begins to physically abuse his children.
4. Physical symptoms - nausea, headaches, and pain that have no organic cause.
5. Perfectionism - placing unrealistic demands upon oneself and others, and becoming bitterly disappointed when these demands cannot be satisfied.
6. Underachieving - habitually falling below one's potential

How does a person maintain good mental health and make his life as happy and smooth as possible? The N I M H offers these suggestions:

1. Take it easy. Set goals for a job and then work steadily and cooperatively with others. Keep goals in perspective. Try not to over-react to a challenge.
2. Don't brood. Take positive steps toward solving a problem.
3. Solve problems one step at a time. Each small step towards solving a problem will help you feel less trapped, more in command of a situation. Learn to use tension and anger to get motivated and moving toward solving a problem.
4. Think about your anger. Know why you're upset and at whom. Perhaps you might talk about your feelings with someone you trust. This might help you better understand yourself and the problem. Understanding what makes you angry also helps you avoid flaring up at someone who is not to blame.
5. Help others. If you're feeling bad and unable to help yourself, do something for someone. It might break the cycle.
6. If a problem has become overwhelming - if you feel you can't handle it alone - get professional help. It can be the wisest decision you will make, because if you learn what the problem is and what you can do about it, your whole future life will be different.

ed note: Helpful but superficial. A basic belief system with God's values would provide a truly basic difference.

GIVING = POWER

"The most widespread misunderstanding is that which assumes that giving is "giving up" something, being deprived of, sacrificing. People whose main orientation is a nonproductive one feel giving as an impoverishment...just because it is painful to give, one should give; the virtue of giving to them, lies in the very act of acceptance of sacrifice...

For the productive character giving has an entirely different meaning. Giving is the highest expression of potency. In the very act of giving I experience my strength, my wealth, my power. This experience of heightened vitality and potency fills me with joy. I experience myself as overflowing, spending, alive, hence as joyous. Giving is more joyous than receiving, not because it is a deprivation, but because in the act of giving lies the expression of my aliveness."

Elton Trueblood

GUIDE LINES FOR GOAL ESTABLISHMENT

A goal should be...

Conceivable

(Capable of being put into words)

Believable

(Acceptable as appropriate in one's value system)

Achievable

(Accomplishable with your given strengths and abilities)

Controllable

(Subjectable to permitted involvement of others)

Measurable

(Ascertainable in time and space)

Desirable

(Something a person really wants to do)

Stated with no Alternatives

(Non-optional...only one goal at a time)

Growth Facilitating

(Non-injurious to self, others, society)



Chaplain's Newsletter



Pine Rest Christian Hospital

6850 S. Division Avenue

Grand Rapids, Mich. 49508

(616) 455-5000

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Volume 6, No. 4

Editor: Chaplain Jim Kok

(Edited address by Rev. Jim Kok for Pine Rest Nursing School Graduation,
August 7, 1975.)

BE VULNERABLE!

If I could leave you with just one word tonight it is the word "vulnerable".

To be vulnerable means to be in a position where you may get hurt. To be invulnerable means to protect yourself and develop a style of living that keeps you from getting hurt. Two basic life styles centered around the word vulnerable. Some people have decided to take no chances of getting hurt. They have developed a way of living, working and even playing where they remain guarded, protected, shielded from injury. Others are constantly becoming vulnerable. They are not well defended. They are not protecting themselves on all sides. They are doing things, saying things and acting in such a way that leaves them open to getting hurt.

We see these two basic differences portrayed, in the story Jesus told, called the "Good Samaritan." In that story we see two people who are professionally trained and functioning in the religious community of that day. They see a hurting man but hurry on past. Stopping and helping would have made them vulnerable. Perhaps there were robbers still hiding nearby that could attack them as well and hurt them and take their money. Perhaps they knew that this man was a despised person and their reputations could get hurt. They could get dirty and messy. Or no doubt there were people waiting for them somewhere in connection with their profession. To stop and help would have made them vulnerable to criticism for being late or disruptive or in some other way apparently acting irresponsibly. We have here an example of professionalism where one's job gets in the way of the basic calling of any of God's people: to be a servant to hurting people.

The Samaritan who stands out in this story of Jesus is an example of a person willing to become vulnerable. He was vulnerable to the possibility of getting attacked: but it doesn't matter enough to keep him away. He was vulnerable to the possibility of criticism or being rebuffed by this man's friends or the man himself if he notices that he is a despised Samaritan. He is willing to get messed up. He makes himself vulnerable in regard to time by going out of the way and taking time out. He is willing to make himself financially vulnerable by giving money and offering to pay whatever more might be asked of the man.

There is a radical expectation of us and it cannot be met without this kind of vulnerability. It means in our work that we see people and not just a job. It means that a profession must never get in the way of service to people. It means that the formal, technical obligations and functions of doing a job must be seen as a possible enemy that can come between us and simple but vital functions like taking time for, looking at, talking with, listening to hurting people.

An older person told me once about a pastor who called on her in the hospital. She said the pastor really had done a fine job reading the Bible and praying with her, but "He never really looked at me."

I remember standing at the bedside of a young man who was dying. It was fairly obvious to all of us that he was dying after a long illness. While we were standing there, his parents and I, a medical professor and some students entered the room. This was the surgeon that had operated on him and some of the interns who had also been involved. They entered the room, did not look at any of the people standing there, and as far as I could see, did not look at the patient's face. He pulled back the bedcover and raised the nightgown of the patient and examined the incision and made a couple of comments to the students with him. He then covered the young man again. At this point the nurse commented about the difficulty in breathing that the boy was having which seemed to be the kind of troubled breathing of one's last hours. The doctor's reply was, "Well, maybe we better have some more x-rays." About an hour later the boy died.

Two professionals were doing their jobs expertly, efficiently. But both seem to have found a way to remain invulnerable to the complications of caring; the pain of seeing the person. Perhaps they had been hurt before. This way they would not get hurt again.

That's what happens when you make yourself vulnerable! You can get hurt. That's what vulnerability is. You begin to care for somebody who is dying and then it hurts. People make demands on you and you have to say "no" or you have to say "yes" and that becomes an inconvenience. It takes time. It complicates things. You may appear weak yourself as you shed a tear or display your own concern and disturbed feeling. You may appear unprofessional. You may get behind in your work. You may get criticized....

But if there is anything the world needs it is people who are willing and able (at least now and then) to become vulnerable. People who are willing to take time and make the effort and the risk to meet other people, to look at other people, touch them, lay a hand on them, volunteer a smile, listen to how they feel, say something personal. To see to their spiritual and emotional and physical well-being. Not just perform a function. Functions are important. Details are necessary. Efficiency is valuable. Accuracy is often a matter of life and death but none of these must be our god and keep us from meeting people. And above all must not be something we hide behind in our fear....

The Christian has this distinctive contribution to make to the world and this was Jesus Christ's idea for us. This is what it means to be a new or different kind of person: that we become more concerned with being a serving person than to retain our own distance, rank, pay raises, prestige and other symbols of power; willing and able to give up ourselves as we see past wounds, past rank, past clothing, color, creeds, and other symbols that keep people from other people; seeing people needing other people, needing the love of God and the love of Jesus Christ which can only come through you and me as we meet other persons where they are.

Linda Krol was a catalyst for the 1st floor girls of the Adolescent Unit. Their group enumerated the following applications of cruelty: "Being two-faced", "Mocking People", "Being condescending toward others", "pushing people away".

Wilma Chiaramonte and Karen White were the nurses who accompanied their large 2nd floor girls group. The adolescents did not need much help from the nurses! This group presented the following examples of cruel actions:

1. Cutting someone down humorously and the person takes it seriously.
2. Disparaging comments about someone's size or weight.
3. Withdrawal from others and not being willing to share with others.
4. Being left out of games because they say you are not a good player.
5. People rejecting you for what you are.
6. People who stop talking when you appear.
7. People talking behind other's backs.
8. People giving others cold looks.
9. Not listening when people talk about something important to them.

The boys from 1st and 2nd floors met together. Mel Feeley and Bill Lokker were facilitators. Physical abuse was a dominant but not exclusive forces of their experiences:

1. Locked in dark room, hit in face with a hairbrush, etc.
2. Mocked for being small at school.
3. People ignoring you - saying nothing.
4. Making nasty comments about small mistakes.
5. People calling names such as "ignorant", "cop-out", and "stupid".

But the most profound applications of cruelty came from the smallest group, the Children's Unit. It was thrilling to see the nurse, Sandi Schut, involve the children in personal participation; all the adolescents and adults present were amazed at the tremendous insights of the children. Here are their reflections on cruelty:

1. Laughing at people when they need to be restricted.
2. Daddy doesn't come to see me when he promised to do so.
3. Fighting with my mother.
4. Swearing at other people.
5. Breaking other people's things.
6. Calling people names that I know will make them feel terrible.
7. Setting up situations that make others look less adequate than I am.
8. Telling people that I hate them when I know they love me.

The closing thought was the suggestion that all reflect on how different would be human experience if love rather than hatred were dominant in life, including our own.

It was a super service. I am glad that I was there.

SOME INSIGHTS INTO MENTAL ILLNESS

Some interesting facts about mental illness: "Last year we spent \$568 million on cancer research, a disease that affects one million people; \$190 million on heart disease, which affects 15 million people; and \$6 million on mental illness, which affects 19 million Americans."

Until recently, the subject of mental health was not dealt with openly outside of superficial cocktail-party conversation. We were afraid to admit our emotional anxieties. But we have begun to look at depression, aggression, guilt, anxiety and sexual crisis more realistically. We now know some guilt is necessary for children; young people learn moral standards through guilt. We accept the fact that we are all prone to anxiety; it's not an upper-middle-class phenomenon. As man realizes that happiness is not the norm - that we should pursue it, but not anticipate it - then mental disorders can be greatly diminished."

by David Prowitt, Executive Producer
of the widely acclaimed public
television series, "The Thin Edge."

* * * * *

Christ has no hands but our hands
To do His work today.
He has no feet but our feet
To lead men in His way.
He has no tongue but our tongues
To tell men how He died.
He has no way but our way
To lead men to His side.

We are the only Bible
The careless world will read.
We are the sinner's gospel
We are the scoffer's creed.
We are the Lord's last message
Written in type and word.
What if the type is crooked?
What if the word is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?
What if our lips were speaking
Of things His lips would spurn?
Oh, how can we hope to help Him
Unless from Him we learn?

Annie Johnson Flint

When I was about to finish my first year at seminary, my father's unlucky prediction was fulfilled. At that time, he had just built his last building - a Teng-Ke-ma Matsu Temple - honoring a woman, the fishermen and sailor's goddess, at a seaside town. When he was very ill, I was summoned to go back to see him. I saw my father had become emaciated and I couldn't help shedding tears over him and encourage him to receive Jesus' salvation. But he questioned, "Does Jesus really receive me?" I answered, "Certainly, He will." And yet, my father dared not believe in it and said, "I have made too many idols." Although he did not say he would believe in Jesus, he was glad that I sought the Christian faith. Since it was the time just before my term examination, my father urged me to hurry back to school. Early the next morning I received a telegram from my younger brother that my father had died the very evening I left home. As soon as I read over the telegram I wept bitterly. And I thought although my father didn't confess he would believe in Jesus, with the prayer of supplication, I hoped he had received the Lord at the last moment.

In the seminary, besides studying the lessons, I had to work so that I might earn some money for my school expenses and for a living. As the result of overwork, I got some diseases. Although the condition was not serious and I didn't stop my study, I was deeply shaken by the temptation to leave seminary. "Why should I have to quit my comfortable and good job and go to school here to work and study?" I felt my brother-in-law's words of teasing who said, "You are the most foolish fellow in the world." My faith was like the pendulum swinging to and fro from God to Satan and Satan to God.

After the temptation was over, the Holy Spirit helped me experience that the Lord is always with me and His grace is enough for me. In addition I learned the lesson of humility and obedience before God. So again I made up my mind to offer my life to follow Jesus' calling to be a preacher.

At seminary one of my lecturers, the late Rev. Montgomery gave me a Bible name, "Abraham." He said that my life is so similar to Abraham that God called me out from an idol maker and temple builder's home to follow him.

After I finished my five years of courses I graduated from Seminary. I served for two years at a seaside church and three years at a country church and since 1960 I have been engaged to serve as a Chaplain at Mackay Memorial Hospital. Our superintendent, Dr. Samuel Noordhoff, who is a missionary of the Reformed Church of America, and I have cooperated very closely with healing ministry.

In 1957 I married Miss Aichu Wu. At that time my wife was a Christian worker. She had served with a missionary in a local church. We have three girls. The older one is 14 years, the middle one is 10 years and the younger one is only 1.

I idly chatter to you in suave tones of surface talk.
I tell you everything that's really nothing,
and nothing of what's everything, of what's crying
within me.

So when I'm going through my routine do not be fooled
by what I'm saying.

Please listen carefully and try to hear what I'm not
saying.

What I'd like to be able to say, what, for survival, I
need to say, but what I can't say.

I dislike hiding, Honestly,

I dislike the superficial game I'm playing, the super-
ficial phony game. I'd really like to be genuine and
spontaneous, and me, but you've got to help me.

You've got to hold out your hand,

even when that's the last thing I seem to want or need.

Only you can wipe away from my eyes the blank stare
of the breathing dead. Only you can call me into aliveness.

Each time you're kind, and gentle, and encouraging, each
time you try to understand because you really care,
my heart begins to grow wings, very small wings, very
feeble wings, but wings.

With your sensitivity and sympathy, and your power of
understanding,

you can breathe life into me. I want you to know that.

I want you to know how important you are to me, how
you can be a creator of person that is me if you choose to.

Please choose to.

You alone can break down the wall behind which I tremble,
you alone can remove my mask,

You alone can release me from my shadow-world of panic
and uncertainty,

from my lonely prison. So do not pass me by. Please do
not pass me by.

It will not be easy for you.

A long conviction of worthlessness builds strong walls.

The nearer you approach to me, the blinder I may strike back.

It's irrational, but despite what the books say about man,

I am irrational. I fight against the very thing that I
cry out for. But I am told that love is stronger than walls
and in this lies my hope. My only hope.

Please try to beat down those walls with firm hands, but
with gentle hands - for a child is very sensitive. Who am
I, you may wonder?

I am someone you know very well.

I am every man and every woman you meet.

"THE GRIEF OF JOB"

The outstanding griever in the Bible is Job. He lost livestock, work animals, sheep and children. He also lost his health.

His friends were not unlike many people today. They said his tragedies were the result of his sin; God was punishing him. It is surprising how often this still happens: recently a minister who had experienced two profound sorrows (the death of one son and another born retarded) told me how people had talked to him like Job's friends. They bluntly said he ought to look at his life to see what was wrong, why he was being punished by God. But Job argued back in a way that affirmed the same outlook. He claimed he was a good man, what was happening wasn't punishment for his sin. By saying this he acknowledged he too thought tragedy was related to how good a person is.

The conclusion of the book of Job is God rebuking Job for trying to "figure Him out," for thinking God is "understandable." Job is also told to give a sacrifice to make penance for his friend's sinful points of view. But his friends are still around. Miserable comforters, claiming to understand God.

The tragedies of life can eventually be the precipitators of growth, they can gradually be turned like crude ore into refined gold. But the "helper" who urges this (or tries to hasten it), and moralizes about it as if "that's why God caused it" is an arrogant and miserable comforter in the tradition of Job's friends.

Job finally "sees" God when he gives up trying to predict and understand Him. When he just "rests" and trusts. Then he finally becomes aware of his own insignificance.

"For my thoughts are not your thoughts, and your ways are not my ways....For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." (From the Prophecy of Isaiah, Chapter 55, verses 8 & 9).

When we think we understand why a child dies or why a father is crippled in the prime of life - we are claiming arrogantly to understand something that is beyond human comprehension. When we see God "teaching" us something we are "playing God."

Faith or trust is the capacity to trust God while not being able to make sense out of everything.

J.K.

.....part of the series on Grief

"LET GOD'S OK FLOW THROUGH YOU...."

Therefore, my companions, I invite you into a new way of life. Do not let the weight of a dying history squeeze you into its mold. Instead, break its spell by letting God's ok give you a brand new outlook. Then you will be able to come alive again and enjoy the kind of life for which you are intended....

Let God's ok flow through you. Turn off the witch messages and stay with the great permission....you are now free to practice openness, hospitality, to contribute to whomever has needs. Be there wherever your neighbor is. Share with him his real existence. If somebody curses you or tries to destroy you, try to get in touch with where that person really is so you can do something good for him. With the joyful, be joyful. Mourn with the mourners.

Do not think you have all the answers. Do not pay back evil for evil. Live at peace with everyone you meet. If someone hooks your not-ok kid, do not try to get even with him. For the scriptures say that God will do all the getting even.....

Saint Paul, The letter to the Romans XII
Paraphrased by Thomas Oden.

From Thomas Oden - Game Free, Harper and Row, 1974

X X X X X X X X X X

I see you there pretending
to be a student,
When all the while you mean
to be running free.
It's quite a game we play
you and I,
Or didn't you know that
I'm an actor too.
Yes, at the same door,
where going out
You cease to be a
pseudo-scholar;
I mentally shed jacket
and tie,
And become a man
of passions;
Filled with rich joys
and crushing sorrows.

If you think of me at all
while pitching
Stones into the surf, am I
properly attired
With lecture and
poised chalk?
If I think of you while
splitting firewood,
I see you properly slouched
and bored.
Suppose, I should leave
my chopping and
You your throwing and
we should meet
With our spirits free
and our senses flowing.
My, what learning could
take place then!



Chaplain's Newsletter



Pine Rest Christian Hospital

6850 S. Division Avenue

Grand Rapids, Mich. 49508

(616) 455-5000

November, 1975

Volume 6, No. 5

Editor: Chaplain Jim Kok

A HEALING COMMUNITY

When a group (family, church, hospital staff, etc.) is able to include in a meaningful way those who are different, it has the potential for becoming a healing community.

Groups where people find love and acceptance in spite of their weaknesses, differences, errors, "repulsive" or threatening characteristics and sins, are only found occasionally in our society. Rarely are these groups organized churches. The institutional church has in recent years shown very little capacity for loving those who for some reason deviate from health, middle class wealth, good behavior, "happy" marriage, happiness, youth, and other norms.

We "church people" have trouble showing love and understanding; have difficulty talking in a helpful way (if at all); tend to abandon -

Divorced	Terminally ill (especially cancer victims)
Psychiatric patients	Persons who have been convicted of crimes
Former psychiatric patients	Aged people
Parents of troubled teenagers	Alcoholics
Grieving	Persons with signs of poverty
Parents of retarded and handicapped	Etcetera

When the so-called normal person enters circumstances beyond a certain point of acceptableness he/she is labeled in such a way that excludes them. He/She is no longer a "full member" of the church, family, or group. Directly or indirectly he/she is deprived of equal rights and usual consideration.

In a "healing community" little consideration is paid to offices, rank, status, circumstances, and roles which obscure the person behind them. Instead there is a group of individuals each with idiosyncrasies and different physical and mental qualities but nevertheless equal beings, sharing the same humanity.

Jesus modeled the healing community in his three years of ministry. Known thieves, prostitutes, "outsiders", unbelievers, sinners, were accepted by him. He talked with them, ate with them, liked them, healed them.

The early church continued this expression of God's attitude. But it is not highly evident today. Other Christian organizations also while teaching and healing others frequently fail to reflect the qualities of a healing community among themselves.

At the center of the Bible's teaching is God's attitude toward his people which even common sense demands we emulate. While holding high ethical and moral standards nevertheless accepting those who deviate. While striving for health, wholeness and happiness for all, still reaching out and embracing the weak, broken and sorrowful. While loving those of our own family, also opening our hearts to the stranger.

The healing community. Definitely God's plan for the church.

J.K.

TRIBUTE IN MEMORY OF PETER GABRIELSE

1907 - 1975

On October 23, 1975, part of the old guard of the Pine Rest Christian Hospital passed away. On this day Peter Gabrielse, age 68, faced the last enemy of life and was called by God to the timelessness of eternity. Eternity -- where misunderstanding, loneliness, sadness, and illness are unknown. Peter now has accepted the reward of a life time of Christian service, the reward of unification with God his Maker and Jesus Christ, his Savior.

Peter Gabrielse was born and raised in Sheboygan, Wisconsin. At the age of 21 he entered nurses training at our hospital, and upon completion, began working on our staff. He soon moved into the dietary service, became the Food Service Manager, and remained in this position for 42 years. Thus a total of 45 years was given in service to Pine Rest. His efforts for the hospital often went beyond the mere line of duty, as was evidenced by his dedicated work in fund raising at the time the Children's Retreat was built.

After all these years of service, Peter had to accept retirement. A few months later, and after much coercion, he reluctantly agreed to run the Rustic Market, but only temporarily. During this time Peter and I became good friends. Our weekly Friday breakfast permitted the development of mutual respect. Through this respect I learned to know Pete as a genuine Christian man, a person whose faith drove him to personal investments in anything that promoted God's kingdom. He loved young people and was active in the Young Calvinist movement. Peter loved the church and served as an officer. He loved Pine Rest and dedicated his entire life to it.

Peter will be missed by his family, those he associated with, those who knew him, and by myself. His kindness of mind and humbleness of heart have left a lasting impression. His spirit of devotion and loyalty will long be remembered and cherished. May the God of all grace comfort us in this loss, and teach us to count the blessings of having Peter Gabrielse for 68 years.

Henry Velzen

CHRIST IS CHANGING ME

Last week I read a bumper sticker on the car ahead of me at the red light. It said, "Christ changed me."

I loved that. The sticker also mentioned II Corinthians 5:17. Right on!

But as I sat there I thought, "I couldn't put that sticker on the car I drive." Once I could have, but not any longer. Now, thank God, the sticker would have to read, "Christ is changing me."

"Christ changed me" sounds so final. Almost like He's done with me and has gone on to other business. And then how do I explain the hard work in my life of becoming a more helpful, joyous and sensitive person?

"Christ is changing me" is more where I am. It's so beautiful to be alive, now, knowing that He is at work in me. In me! As I try to be less judgmental and less resentful, as I try to overcome self pity and unhelpful expressions of good anger, as I pray and try to be a more positive influence in this world and to love myself, my courage comes from knowing He's there. He's working with me.

"Christ is changing me." He's not done with me yet. When He said, "I will never leave you or forsake you," He told me that for this life. It is easy enough to believe it about "over there."

And because He's changing me, I remember that He's changing you, too. I don't have to change you. I walk with you and pray for you, but He is changing us together.

So we praise Him, together, where we are, being confident of this one thing. that He Who has begun a good work in us will bring it to completion at the day of Jesus Christ.

Ren Broekhuizen

The Rev. Ren Broekhuizen is pastor of the 14th St. Christian Reformed Church in Holland, Michigan. Ren has attended some of our clergy workshops and has been supportive of Pine Rest in many ways. We are grateful for this contribution to the Chaplain's Newsletter.

Is it possible that the constant care for a child or sister can draw all love from a person's heart? Is it possible that, after running for so many years, the well of inner strength can finally be dry? Is it conceivable that a mother can forget the child of her womb? And can a father, after fifteen years of unrelenting demands, suddenly turn his back on his daughter and pretend she never existed? Why could no one be located to commit this body to the ground in the faith that one day God will raise Lora again with a mind that is sound and a body that is whole? Was the burden so great and the relief, after Lora left home, so welcome that the past fifteen years, and Lora with them, were suppressed and forgotten?

Parents of the retarded (and of children with other handicaps as well) are sometimes told that God must love them very much to entrust to them a child who will require much special care. "Only exceptional parents," so the saying goes, "receive exceptional children." That sounds pious, compassionate and logical, but usually only to those whose own children are healthy and of normal intelligence. In reality there are no exceptional parents who, unlike "normal" parents, have a great reservoir of wisdom, courage, and unfilled time waiting to be utilized. No one is ever prepared for the entrance of a retarded person into their family, nor does anyone really expect it will happen to them. When the tragedy comes, the shock can be devastating. Because they are a part of society, parents of the handicapped are initially caught up in the same ignorance and superstitions, the same biased and stereotyped notions regarding retardation. We call a person retarded when his intellectual growth is below average and when he cannot meet the behavioral standards which society sets for a particular age level. We do not understand what causes retardation. We fear, most of us, what we do not understand.

Most retarded persons are themselves blissfully unaware of their condition or limitations. Their families suffer the agonies of retardation. When the retarded child belongs to someone else, retardation raises little concern. But when their own child stands out through a handicap, parents feel set apart, too. They feel odd and conspicuous, perhaps even cursed. Anything but loved by God. How can retardation be an expression of God's love? They are torn, those parents, between respect for God and anger at what happened. It escapes them how this can remotely be part of any wonderful plan God supposedly has for their lives. They are torn, too, between love for their child and repulsion from the handicap. Whatever hopes they held for their child, whatever dreams they cherished, all are dashed to pieces on the cruel reality that this child will always be different and may always be dependent. What they now face is heartache, hard work, and endless frustration which would be taken for granted in a normal child. And the crisis will never end because the condition can never be cured.

The greatest measure of grief, unfortunately, is not caused by the condition itself but comes from the attitude of the surrounding community. Not all of us are tolerant enough to accept behavior different from society's often arbitrary norms. We are reluctant to accept the retarded as persons, but instead keep emphasizing the differences between them and us through labels like "exceptional" or "special."

(Special Report - Journal Article Summary by Dr. Doug Faber, M.D. of the Pine Rest Adolescent Unit.)

May 24, 1976

"Violence, Television and the Health of American Youth"

Last month in the New England Journal of Medicine, Professor Anne R. Sommers, had a special article on "Violence, Television and the Health of American Youth". The information was so startling to me and so appropriate to the work which we do at the hospital that I felt that it was important to disseminate the information to the people who are not generally readers of the New England Journal of Medicine.

In 1973, 18,032 young Americans, age 15 to 24 died in motor vehicle accidents, 5,182 were murdered and 4,098 committed suicide. During the same year 425 children, age 5 to 14, and 342 children, age 1 to 14 were reported murdered. The suicide rate for ages 15 to 24 more than doubled between 1950 and 1973 and according to studies one in six or seven automobile accident fatalities are suicides and not accidents as reported on death certificates.

Murder is the fastest growing cause of death in the United States, the homicide rate is ten times that of the Scandinavian countries and more murders are committed in Manhattan with a population of 1.5 million than the entire United Kingdom with a population of 60 million. In 1973 in New York City 4,449 children under age 16 were arrested for robbery, 181 for rape and 94 for murder.

The largest rise in death from homicide during the past two decades was at the ages 1 to 4. More than one million American children suffer physical abuse for neglect each year and at least one in five die from mistreatment according to a 1975 study released by the Department of Health, Education and Welfare.

VIOLENCE ON TELEVISION: According to the Annenberg Institute of Communications, University of Pennsylvania, approximately three-fourths of all Network dramatic programs during the evening prime time and children's dramatic programs on Saturday and Sunday mornings contain violence as standard content. The rate of violent episodes per hour has remained unchanged over the past ten years - about 8 per hour. Between the ages of 5 to 15 the average American child will view the killing of more than 13 thousand persons on television. Television has become the medium for children. It is difficult to overstate its influence on them. In the early 1970's, 96% of American homes had one or more television sets. A recent Nielsen survey reports that pre-schoolers watch an average of 54 hours a week, that is 7 to 8 hours per day! More than 20,000,000 children, age 2 to 17, are still watching at 9 p.m. and 13,000,000 at 10 p.m. and 5.3 million at 11 p.m. Children ages 12 to 17 average about 3 hours per day. Low income children spend even more time in front of television than others, one study of children ages 15 to 17 found that middle class youngsters average 4 hours on Sundays and low income youngsters average upwards of 5 to 6 hours.

"The Godfather", and "The Godfather, Part II", well known to be two of the most violent films ever produced were leased to NBC T.V. and they paid \$15,000,000 for a single run of the two films in a television format.

In 1968 the National Commission on the Causes and Prevention of Violence was set up and chaired by Dr. Malcolm Eisenhower. The Eisenhower Commission's findings were unequivocal. "Television enters powerfully into the learning process of children and teaches them a set of moral and social values about violence which are inconsistent with the standards of civilized society. What younger children see on television is particularly real, they are still in the process of learning to discriminate between fantasy and reality. Many adolescents consciously rely on mass media models in learning to play real life roles. This is especially true of those who are not well integrated into family and school life. Television is a primary source of socialization for low income teenagers.

A large body of research on Observational Learning by pre-school children confirms children can and do learn aggressive behavior from what they see in a film or a TV screen. The vast majority of experimental studies have found that observed violence stimulates aggressive behavior rather than the opposite. It is a matter of grave concern that at a time when values and the influence of traditional institutions such as family, church, and school are in question, television is emphasizing violent, anti-social styles of life." Unfortunately, despite this very unequivocal report there has been virtually no change in television.

According to Dr. Arnold B. Barnett, a mathematician at MIT, the probability of being murdered is now up to 1 in 12, and life expectancies are diminished by more than 3 years. "In the last eight years the rise in murder rates has more than wiped out the accumulated decline in death rate of the last forty years".

CAN ANYTHING BE DONE? There are two respected organizations which have issues guides to children's programming. The first is, Action for Children's Television (ACT), 46 Austin St., Newtonville, Massachusetts, 02160 and the San Francisco Committee on Children's Television Incorporated, 1511 Masonic Ave., San Francisco, Calif. 94117. These guides can be obtained by writing them.

In response to the article by Professor Sommers, several physicians are beginning to organize a "Cry of Protest" to this indoctrination of children in the culture of violence. If you are interested in writing a letter which will hopefully be one of many in this organized protest please send a letter to the following address:

G. Timothy Johnson, M.D.
Murray Feingold, M.D.
c/o New England Journal of Medicine
10 Shattuck
Boston, Mass. 02115

D. Faber

accepted, the old, original Craftsmen had long departed. The basic philosophical orientation was watered down, and the new progressive Craftsmen now operating the plant no longer felt the full impact of the "Master Craftsman" or his union. Service to everyone who was able to pay -- commitment to every source of money. The philosophy of caring for blocks was watered down. Repair them, oh yes, whether they belonged to Craftsmen or not. Equality for all. Even those who worked in the factory were not as loyal to the union as was historically true. Some only gave lip-service to union work. At times it seemed as though the factory was divided against itself, for there remained many Craftsmen still loyal to the union. Could it be that the example of the "Master Craftsman" was being lost?

The saddest change in the factory's operation came when the decision was made to show "Craftsmen mending" only to those who could afford it. It seems for years "mending" was for every Craftsman regardless of their block. But now, they reasoned, some blocks were so damaged they don't even experience "Craftsmen mending" when they receive it. These, they said, might just as well go to the Nagihcim factory. Then the money could be used by the Craftsmen to repair blocks that could be useful again. So the small damaged blocks were sent to other factories, the old worn-out blocks were refused help, and only the blocks with particular kinds of imperfections were left for repair. As the buildings became out-moded, they were not replaced, and the block factory gave Craftsmen less opportunity to work long years to perfect their blocks. And for what reason? Only so the moneys could be used to give service elsewhere where it was thought to be more beneficial.

Tis a sad story. The Craftsmen Block Factory seemed to have lost faith in the "Master Craftsman" and his ability to provide. They have not returned to the union of Craftsmen. They have lost faith in themselves. No new, creative funding has been attempted. The fight appears to be gone, and everyone seems to be accepting of everything placed upon them, all the while not turning exclusively to the dependable "Master Craftsman".

Tis feared a still sadder story will follow. If the example of the Master Craftsman is not emulated, the non-Craftsman will take over, both from within and without. To allow this would indeed be a sad commentary on the Master Craftsman, the Craftsmen, and the Block Factory.

Book Review by Gladys Gritter:

TWO FROM GALILEE

by Marjorie Holmes

Marjorie Holmes left a Christmas Eve service many years ago feeling a great sense of excitement. She said, "I suddenly realized that Mary and Joseph were real human beings." And so began the years of research and writing that led to the publication of Two From Galilee -- a love story of Mary and Joseph.

She writes a very believable story woven around the truths of Scripture. One can visualize the hill town of Nazareth, the families of Mary and Joseph, and the extended family of aunts, uncles and cousins. It gives precious insights into the customs and taboos surrounding betrothal and marriage, birth and death. It tells about the boastings and the pride, the jealousy and the rivalry. And the numb agony of parents who could not understand the pregnancy of a much-loved daughter.

This book puts the Christmas story in the setting of that country and time. It is the retelling of the most beautiful love story of all the ages.

Reading this book I was impressed that Mary and Joseph had feelings very much like my own. That their humanity was as vital a force as mine. That they feared and failed, loved and laughed, grieved and hurt with the same intensity.

Two From Galilee is a delightful book. It gave me a fresh awareness of what is recounted in the first chapters of Matthew and Luke. It is a tender story. It touched my heart. It will touch yours.

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Note: The Bookstore and Gift sales in Mulder Therapy Center lobby is now an operation of the Pine Rest Women's Auxiliary. Profits go to them and the projects they support. You are urged to buy your books through them. You can order books not in stock. But you still deal with Betty Ybema.

ANIMALS HELP PEOPLE

We immediately think of the "seeing-eye" dogs when we read the title of this article. How wonderful and marvellous that dogs can be trained to function as eyes and guides for the blind!

However, the chief character of this essay is "Pudgie", a living mascot dog for the staff and residents of Building 3. On a recent Sunday afternoon I saw Virginia (formerly a resident of Building 3 and now a resident in the Annex of the Housing Administration) going for a walk with Pudgie. I quote from memory all that Virginia told me about Pudgie:

"Pudgie is a cousin to the bull dog. I selected it (it has been neutered so is strictly speaking neither he nor she) at the Kent County Humane Society - a nurse helped me choose Pudgie who was 8 months old when I got her. She is now 7 years old which is equal to 37 human years. I buy all of Pudgies food and pay for all her snacks and also for all veterinarian fees. I take her for a walk twice a week. I also buy a Christmas present every year for Pudgie. Pudgie is my therapist; she helped me get going again after I broke my hip seven years ago!"

According to Virginia's testimony, based on personal experience, an animal can help a person. People living alone find companionship with a dog, cat, canary, parakeet, etc. For the lonely, the pets do more than offset boredom; they are living friends.

I remember the young girl from Hudsonville who was a patient on Pine Rest Women third floor in 1958. Her experiences with humans had been injurious to her (according to her perception), and her reciprocal friendship for animals was the last connecting bridge to reality which made rehabilitation possible.

The most significant event for a patient in Building I who made a trial visit to her home in Canada was that her dog recognized her. In her judgment, the dog's waggy tail and joyful prancing were reliable indicators that she was important - there was no doubt in her mind about the genuineness of the dog's behavior; possibly dogs never learned to be phony as so many humans have done.

Observation of the behavior patterns of animals can help humans as we see demonstrations of qualities of trust, faithfulness and dependability. A lost and wayward cat will try to find its way home whereas we humans frequently forget that God is our refuge and strength. A dog will still return to his owner, even after it has been disciplined, whereas people frequently become angry and react negatively to divine chastisement - sometimes by projecting their anger upon God and at other times by passively resisting any participation in life because "they don't get what they want when they want it."

The racing homer pigeon will exert itself to fly many miles to its nest in order to feed her young, whereas humans become agitated and argue to have abortions at will in harmony with their life of self-centered convenience. Young robins open their mouths to receive food whereas humans frequently close their hearts to the bread of heaven!

God calls us to a life of trust and obedience as we observe the functioning of the created animal world. If we will take time to observe animals, God can teach us more about a human life of quality. The so-called higher order of creation can learn much from the lower orders because in some ways they "perform higher" than we do - to the praise of their Creator!

W.L. Hiemstra, Ph.d.

The sun

caresses, warms, brightens-
my face, my body, my being...

softly it peeks

through the red and orange-brown
leaves rustling above me...

I look at the sand

and for once I really see,
varied shape, size, color -
each minute grain - a part
of the universe - a part
that men seldom see...

I watch the ants

scramble and struggle o'er the immense
pine needles - as giant redwood logs -
climbing and chasing through
thin green blades of grass.

The wind is cool

and gentle against my cheek, and
the smell of the pines, I feel, has
become one with me.

I am of the universe

I am a part of nature

I am one with all

I am, I feel unique.

I am me, and I smile - competing with the sun.



Chaplain's Newsletter

Pine Rest Christian Hospital

6850 S. Division Avenue

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January, 1976

Volume 7, No. 1

Editor: Chaplain Jim Kok

"I TELL YOU THIS, NO PROPHET IS RECOGNIZED IN HIS OWN COUNTRY"

Recently I went to a concert at which a close friend performed. We have been friends since high school and college days. In fact, we had sung together in different musical groups. Since college he had continued training in music and subsequently has sung professionally in the United States and Europe. This was the first time I had heard him in concert. He was poised, powerful and a joy to hear. It was truly a thrill that my friend had become such a master in his profession.

At the same time my wife was completing her supervised teaching experience. The evaluations of her work from professors and supervising teacher were overwhelmingly positive. They commended her skill and understanding as a teacher. I was again thrilled and proud.

These two experiences set me to thinking about how often familiarity blinds us to the extent of the skills and genius of those closest to us. My friend and my wife are close to me and I knew they had skills, but I wonder if I would have recognized the extent of their abilities if another had not. It is easy to become complacent in the common relationships of everyday life. How often does it happen in families and friendships that a skill is so familiar it is not recognized as exceptional?

Given the above facts it is important to be aware of how we interact with those closest to us. I also am encouraged that "outsiders" - like pastors, teachers, coaches, etc. - are a vital source of reminder to us of the abilities we take for granted. It takes effort to be aware, but it is worth the effort when we experience the joy of abilities that are cultivated. Jesus's hometown "friends" drove him out of their church and town because they could not accept authority from a neighbor. They lost, and so do we if we fail to recognize and encourage one another.

D.A.V.

"NOT A HEALING COMMUNITY"

The healing community is a fellowship where people are able to talk with and accept each other even when there are circumstances and characteristics which are unusual. Those who deviate from the norms of the group to some extent or might be regarded as abnormal, nevertheless experience active caring concern.

I'd like to give some examples of the kinds of people who are presently experiencing isolation, loneliness and virtual abandonment by so-called rank and file church members:

- 1) While visiting a nursing home recently a minister overheard an older man saying this prayer: "Now I lay me down to sleep, I pray the Lord my soul to keep, If I should die before I wake, Who the hell would care."
- 2) A church member said, "Alcoholics Anonymous is my church. There I can say what is bothering me. I can talk about anything there. I can talk about the good things that are happening to me and the bad things. I've never known this kind of atmosphere to be present in the church."
- 3) A middle-aged businessman, an active member of the church has recently had surgery that disfigured his face. His experience at church has been that friends and acquaintances avoid him. They do not seek him out or talk to him about how things are going but in fact stay away from him. His isolation and loneliness is the extra pain on top of the loss of his usual appearance.
- 4) A man convicted of a crime reported that in the year since it happened, not one of the people whom he had ridden with for many years to prayer breakfasts and other church functions had come up to him and in some way "reached out" in concern or asked how he was doing. He too was experiencing loneliness and the pain of being "cut out" and unforgiven.
- 5) Parents of retarded children repeatedly tell how people will talk with them about many things but not about how it feels to have a retarded child. The subject is avoided.
- 6) An older man whose wife died said that when she was living they had many visitors but now he is very seldom visited. He feels angry at the attitude of his old friends.
- 7) A woman who had lost her husband by death said, "The worst thing I am experiencing now about his death is that no one will talk to me about him."
- 8) Former psychiatric patients tell of how they are either avoided or treated with condescension as if they are not real people anymore.
- 9) Divorced people say they experience virtually no pastoral care other than a disciplinary visit requesting they refrain from taking Communion.

These are just a few examples of the kinds of people who are not experiencing the church as a healing community.

This letter was received by a teenage patient from her friend "on the outside". The letter speaks poignantly of pain and loneliness of an adolescent. She asked me to read it and gave permission for others to do the same.

D.A.V.

"Hi. Bet ya weren't expecting anything from me. Not a thing has happened since the last time I wrote. Not of importance anyway. I lead a boring life. I have changed a lot since you left. For one thing I hardly talk at all anymore. I'm serious!! And speaking of serious I don't laugh too often either. There's nothing funny about the way I feel. It's like I don't feel anything. But I feel like I've grown up a lot since six months ago. Maybe though I haven't grown up at all. Maybe I've just given up completely. I don't know. But then who cares? I mean, big deal, if I'm not here there are billions of others around. Right? I think about things a lot. I wonder too. Like if God is really there? And if He is, does He really know about all my thoughts? And why am I even here? And just stupid stuff like that. I guess I'm stupid anyway. Why do you even bother with me? Hardly anybody else does anymore.

Love always"

TIMING

The timing mechanism is indispensable for the smooth performance of a motor. Spark plugs, condenser, carburetor, and distributor may all be in A-1 condition in an automobile, but if the timing is not properly synchronized, the car's performance will be poor.

Good timing is essential for all therapeutic communications. Both prayer and the grieving person are abused when thankfulness for past blessings is urged at an early stage of the grief process. Diversion would be appropriate later in the grief processes. Building a bridge to a new life would be untimely during the initial shock reaction of an acute crisis.

Timing is a part of both the art and science of psychotherapy. Logic and factual information are a hostile intrusion where an appropriate feeling response would facilitate acceptance and further elucidation.

When to support and when to confront are major issues in psychotherapy. To confront without the development of a trusting relationship will reenforce repressive and suppressive maladjustments. To support and never confront may encourage morbid self-preoccupation.

A combination of a "third ear" and "sixth sense" seem to be the key to good timing in psychotherapy. The book of Ecclesiastes, chapter 3, has much wisdom to share about timing. Verses 1 and 3 appear to be particularly relevant - "For everything there is a season, and a time for every matter under heaven:a time to break down, and a time to build up."

W.L.H.

PEOPLE NEED PEOPLE

Rev. Al Helder must have said it a thousand times when he was a chaplain-intern on the Adolescent Unit a few years ago, and I hope that he still is now as pastor of the Christian Reformed Church of Iowa City, Iowa - "people need people."

Many people are hesitant to ask for help because they fear their request will be rejected. This was true of a young woman who cut her wrists last week - she admitted that she wanted attention but was afraid to ask for it. The behavior was similar for the patient who took an overdose of medication. Bizarre behavior is frequently a disguised cry for help! It would seem much easier to make a simple verbal request, "I need help" or "will you help me?" But it is not so easy to do so if previous human encounters (sic) taught you that it is not safe to discuss your problems. Illustrative of this is the person who wanted to share a problem with a church leader. He said, "don't tell me your problems because then I may think less of you; however, I will be glad to pray with you." Despite the cloak of religiosity, this was correctly perceived as a rejecting response: There was an unwillingness to listen. It is true that people need prayer, but it is also true that people need people and through this personal experience God can be most genuinely present and active!

Persons with a physical handicap are most easily seen as people in need. Sometimes people can be too helpful to the blind by not allowing the blind person to do some things for himself. Such a "take-over policy" reduces the self-esteem of the handicapped and reinforces the attitude of overdependence with consequent hostility toward self and the supposed benefactor. While allowing for the existence of excessive goodwill in specific circumstances, the generalization would seem valid that most of us do too little rather than too much in meeting the needs of people who need people.

This is particularly true with reference to human needs which are not easily apparent but which can be discovered by a discerning eye and anticipated by an understanding heart - a "third ear" also makes its contribution to the discovery of human need. The hospitalized person frequently gets some support, but the convalescent at home is easily ignored. The bereaved are sustained in time of sorrowful loss, but the same people can suffer more intensely in their loneliness during the ensuing six months while friends are confining their efforts to another emergency. Capable persons are often made into exclusive "burden-bearers" with no consideration of the fact that they are at times also weak.

People need people - conditions of age or circumstance do not annul this truth. The lonely adolescent who lacks healthy peer and family relationships, either withdraws or "acts out" in some anti-social pattern of behavior. While walking on the hospital grounds recently, a young black girl from the Children's Unit called out, "There goes our preacher!" The social worker for the Unit commented, "Our children are so needy that they appreciate any small attention given to them."

I recall (the scene haunts me) the geriatric patient who was crying and said, "I am so homesick". Most graphic in demonstrating the truth that people need people is the story of an old man whose wife died. Unable to cope with being catapulted into aloneness he developed a delusory system whereby he believed a nurse to be his wife. Perhaps this is not as strange as one might think. What is the human spirit to do when there are no people with whom one can relate to give and receive?

Be somebody - and help someone else to become somebody and you will both be more, not less, than you were before! You know it just as well as I do, "People Need People", and writing about it will help me to "practice what I write"!

W.L.H.

(4)

There are two themes about myself which have been drilled into my head at almost every turn of the road this summer, and are unforgettable lessons which only could be learned in such a setting as this summer provided. Therefore it's hard to put into words what I have learned. The first is that whole matter of "being vulnerable". I have learned that to be a person one must be vulnerable, take risks, show weaknesses, honestly use strengths, challenge old thinking, etc. etc. All my interaction this summer has proven to other people and to myself the value of being that kind of person. For me that has meant that I must try to stop calculating the effect of my word and actions on others, stop wondering what others will think, stop trying to control others, stop trying to steer between every rough edge in human relationships, etc.

The other lesson is closely related to this vulnerability thing. It is a new perspective on what constitutes strength in a relationship. Even though I never realized it before, I considered relationships to be strong where there is no conflict. But this summer I have found that strong relationships are not marked by absence of conflict, but by honest communication of feelings. That may make some of my future relationships bloody at times, and ugly, and less than fun, but in the end that is a strong relationship.

Reading Ayn Rand this summer has helped me too. Her portrayal of the weak person in the book excellently brings home in me that tendency to make life one giant cocktail party, being friend to all and foe to none, trying to steer clear of all conflict, leaving myself high, dry, and unscarred, the hero of the day. I am being extra hard on myself now, but I want to be able to refer back to this. For this is at the very center of my growth, the realization of what it means to be a person, to be vulnerable, and to have honest communication of feelings, not all the while calculating costs, but always affirming that such is the mark of a Christian person, a humble servant. (Duane Kelderman)

(5)

As I have mentioned before I have gained many insights into my own hang ups and feelings. I know that I come on strong and even blunt as some people call it. Once I have overcome the initial reaction I show myself a feeling person. I have learned that I can trust my feelings and that I can express them without regret. I have learned that it is a sin to feel worthless and no good. I have learned that I have something to offer. I have learned the difference between true and false humility. I have learned to be more transparent. I have learned to listen better so that I do not draw the attention to myself and my agenda. I have learned to understand that we all suffer. We all have our hurts and it is alright to share them. "Bear one another's burden" is more real to me.

In my ministry I want to make the church a healing community in which we become more aware of each other's needs and worthiness. I have seen that in Pine Rest many different people who are willy-nilly thrown together can aid one another in healing. The church should be able to be such a healing community as well. When our relationship with God is thwarted our relationship with fellow man is usually wrong as well. When our relationships with our fellow man is out of kilter our relationship with God is often not right either.

Many religious problems of the patients are often the result of poor relationships with fellow men. Man cannot live by bread alone he needs social contact. Man cannot sin without being punished. God's rules in creation are for our health if we do not observe them we grow stunted.

In my attitude toward fellowman I have become more positive. They are not out to get me but I find that most people want to be loved even though they may hang out a sign "stay out". I simply try to ignore those signs and try to reach deeper. Man has many good things. I have become much more positive about fellow man in general. I would like to help as many as I can.
(Pete Meyer)

(6)

This summer has confronted me with the inescapable necessity of dealing with anger, assertiveness, and the "nice guy" label. People have told me that they have never seen me get mad about anything. Obviously that is not true, I just haven't let it come out in very healthy ways. Probably a lack of assertiveness has produced a good deal of the anger and this is the area that I feel has already undergone some much needed change. I owe people a lot less consideration and control that I have been habitually giving them. I have been just eating up all kinds of strokes for being a nice guy and haven't honestly considered what it has cost me in terms of self-respect and personal integrity and meaningful relationships with other people. For a long time I have felt that the Church must be the healing agent in the community. More than ever I believe that now. The openness, the honest confrontation, the caring which are basic premises of healing at Pine Rest must become the nature of the institutional church if our society is to survive the tensions under which we are compelled to live. Theologically, I am most impressed and challenged by the fact that a lot of people come into this place knowing guilt inside and out but have not really internalized the beauty and truth and mystery of Grace. I also see a good deal of lip service to faith in Jesus Christ while still hanging on to a works righteousness. As far as how this has shaped my attitude, I think I have a clearer understanding of mutual respect. As far as my brother and sister are concerned they deserve my concern, my understanding, and my firmness but I must also let them know that I have worth that must be regarded as well.
(Lynn Post).

(7)

I feel my views on such things as God's grace, forgiveness, God's law and the God-man relationship have been greatly broadened. Some issues are perhaps fuzzier, because I am now able to question them, i.e.: the power of prayer, the effects of conversion. I feel good about this process, but it is also scary. I'm convinced my general attitude toward my fellowman has grown in the area of acceptance. I believe I am more able to LOVE others despite the fact that I like or dislike them. I believe I also feel a greater concern for other's salvation, not because I feel compelled to witness for witnessing sake, but because I see more really the better life Christianity offers. (El Zwart)

MISERABLE COMFORTERS

"You must forgive him and pray for him."

A man left his wife for another woman. For the abandoned woman who still loved him it was a cruel and devastating experience. Part of her had been ripped away leaving her painfully crippled.

Christian friends continue to advise her to forgive him and to remember his new wife as well, in prayer.

The advice is well-intended but distressingly misguided. As a long range goal it is appropriate. In the short run it is impossible.

The person receiving this guidance has felt terribly confused and guilty for her lack of ability to forgive and pray for the man who has dealt her this awful blow. Believing herself very un-Christian she struggles in vain to be charitable.

In most anyone who experiences something like this there is a deep agony of anger, terrible hurt and often a welling up of hatred, jealousy and desire for revenge.

No Christian is above or beyond such reactions. It is as unlikely as being unfeeling or pleasant about having a leg or arm torn off. In such a loss many months or years are necessary to find a new way of living and to get along without the lost part.

The woman about whom we are talking must be treated with a kind of understanding that enables her at times to pour out the poison of hate and resentment, sorrow, loneliness and grief she has within her. Rare is the Christian friend who can tolerate this without a bit of scolding and admonishing "to forgive".

When we read "The Book of Job" we see the course that suffering must run. When it expresses itself fully healing begins, the possibility of forgiveness is present.

David in Psalm 6 (and elsewhere) gives us another example of the nature of an honest sufferer, so different from some current Christian fads promoting a notion of singing praises to God in all times of trouble.

"O Lord, rebuke me not in thy anger, nor chasten me in thy wrath.

Be gracious to me, O Lord, for I am languishing;

O Lord, heal me, for my bones are troubled.

My soul also is sorely troubled.

But thou, O Lord -- how long?

Turn, O Lord, save my life;

deliver me for the sake of Thy steadfast love.

For in death there is no remembrance of thee;

in Sheol who can give thee praise?

I am weary with my moaning;
every night I flood my bed with tears;
I drench my couch with my weeping.
My eye wastes away because of grief,
it grows weak because of all my foes.

Depart from me, all you workers of evil;
for the Lord has heard the sound of my weeping.
The Lord has heard my supplication;
the Lord accepts my prayer.
All my enemies shall be ashamed and sorely troubled;
they shall turn back, and be put to shame in a moment."

Psalm 6

Complaining, lamenting, grieving, hating are ingredients of every human being. They are conspicuous in nearly all of the Biblical people of note. But strangely denied in many present day Christians.

Expecting the hurting woman to have these feelings, encouraging her to share them with you a friend, accepting her. helping her to articulate them, is far more likely to lead to the healing that can begin to forgive.

In Psalm 13 we can see a sequence of events we can anticipate when we allow it:

- 1) Complaint to God
- 2) Expression of pain, sorrow and oppression
- 3) Plea for help in this trouble
- 4) Reaffirmation of trust and confidence in God.

J.K.

AN OBSERVATION May Sarton

True gardeners cannot bear a glove
Between the sure touch and the tender root,
Must let their hands grow knotted as they move
With a rough sensitivity about
Under the earth, between the rock and shoot,
Never to bruise or wound the hidden fruit.
And so I watched my mother's hands grow scarred,
She would heal the wounded plant or friend
With the same vulnerable yet rigorous love;
I minded once to see her beauty gnarled,
But now her truth is given me to live,
As I learn for myself we must be hard
To move among the tender with an open hand,
And to stay sensitive up to the end
Pay with some toughness for a gentle world.

ed. note: Thanks to Martha Lam for this!

ed. note:

Our new publication called "To: The Front Lines" is mailed to nearly 2,000 pastors. The first edition brought forth several appreciative and supportive letters. Part of one included the following important issue for all of us. It is an expression of thoughts many Christians have been having.

Dear People "Behind the Lines":

Yes, I think that "To: The Front Lines" is a good idea and I'd like to drop two ideas into the hopper for future discussion in your publication.

Distrust of Professional Counselling: For years I have without too many qualms, referred parishoners - urged them in fact - to professionals according to the nature of their needs. In the last few years and especially in this church I've hit a snag, originally for the parishoners and now also for myself.

When a marital problem was reported in the elders' meetings and I mentioned the possibility of professional counselling, I learned almost immediately: "We sent So and So to them and they just advised them to split." Another couple, now divorced, complained of similar advice. A man I spoke with just last week said, "They just told me to 'get it out of my system' and that's hardly what I needed." He's still running around with a bushel of emotional problems and a ton of guilt.

I don't know where all this advice has come from: Pine Rest, Christian Guidance Center, Bethany Home, or whatever. I sometimes question if they're giving me all the facts. Nor is it the kind of stuff I like to dig around in. But the point is this: regardless of what they have been told, this is what they remember.

It leaves me in an awful jam: How do I overcome this prejudice against what is described as counselling which doesn't take God or the Bible into consideration? How do I overcome the doubts that begin to rise in my own heart? Where do I go with problems rightly belonging to a professional person or staff? I don't expect a counsellor to throw all kinds of judgmental Scripture texts at a needy person. Yet, somehow, that person must feel your help comes with the solid backing of what the Bible has to say. No, I don't preach to people who come to talk with me. Yes, I believe that some marriages are fully as sinful as most divorces. That's not the point. The point is professional counselling which is plainly oriented to Biblical principles so that people may lose their distrust. How do we get there?

If I sound critical, I'm sorry, for I don't mean to be. I'm just unburdening myself. I need help for myself and for my parishoners. Discussion would be appreciated.

Sincerely yours,

ed. note: Comments from Newsletter readers will be appreciated.

CHRISTIAN SELF-ASSERTION

Generally, the emphasis in Assertiveness Training is on self; myself, yourself; That's the goal. The aim is to recognize my own rights and to stand up for them. Beyond this is a realization that asserting oneself in the face of opposition, offensive people, wrong doing, requests, etc., etc. is essential for health, feeling better. Self-respect and self-confidence seems to grow as we increase in ability to express our opinions, attitudes and feelings in appropriate ways.

In the Christian hospital setting there is a difference. The growth of self can only be a secondary goal, a means to an end, not an end in itself. Health, happiness, well-being, enable us to serve God and others more fruitfully. Keeping this perspective frees us from a narrow self-centered outlook which may produce despair because of its superficiality.

Self-assertion from the Christian perspective promotes the conviction that we are in this world to serve. This demands that we find ways of opposing evil in order to serve God and improve this world and life in it.

Rather than "standing up for our rights" we can see our obligation to stand up for truth, honesty, justice, kindness, mercy, etc., etc. Instead of seeing a lot of our "rights" it may be helpful to see evil as a wide span of behaviors that hurt people. The growth of our self as an assertive person includes recognizing these and finding appropriate ways to fight against their perpetuation. Not just to make me feel better. But in order to serve God and humanity (which includes myself) better.

All of the personal advantages that come from learning assertiveness (and there are many) are worth working for and achieving. The motivation for doing so is most adequately found in wanting to grow as a person better equipped for service. Self-assertion should be stimulated by realization that we are part of God's plan. We are needed to make this world a better place. This can provide us with a vital reason for living. Developing ourselves may then be seen as a wholesome, Christ-centered virtue.

Chaplain's Newsletter

Pine Rest Christian Hospital

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Grand Rapids, Mich. 49508

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(616) 455-5000

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Editor: Chaplain Jim Kok

"A HEALING COMMUNITY DEPENDS ON VULNERABLE LEADERS"

Vul · ner · a · ble

1. Susceptible to injury; unprotected from danger.
2. Liable to censure or criticism; assailable.

A healing community requires vulnerability on the part of its members. Especially its leaders. The leaders must, to begin with, be able to discard as best they can that which defends them from injury. Set aside much of what they hide behind or which unintentionally removes them from the ranks of "fellow strugglers."

The leaders (therapists, pastors, parents) must work especially hard to make sure they know what it means for them to be vulnerable: e.g.

- (1) They are wrong at times and able to admit it.
- (2) They do not find it necessary to flaunt or exploit any actual superiority or rank.
- (3) They realize they can learn from each of the others in the group (including small children).
- (4) Willingness to talk about their own imperfections, failings, struggles; to look "weak".
- (5) Ability to assert oneself in such a way as to generate response and reactions from others and then are receptive of that response.
- (6) Show feelings.
- (7) Reveal opinions; agree and disagree; stand up for a conviction.
- (8) Availability, but not pleasing everyone.
- (9) Holding high standards but not threatened unduly by deviant behavior.

God became vulnerable in Jesus Christ. Applying the model of Jesus to our lives teaches the necessity and manner of vulnerability. All of the words that define vulnerability were his experience: injury, physical attack, censure, criticism, unprotected.

J.K.

CHAPLAINS — Wm. L. Hiemstra, Th.M., PhD., James R. Kok, B.D., M.A., Duane A. Visser, B.D., M.A.

THE MOST REAL PEOPLE AT PINE REST

I would not want any reader to infer that our employees lack genuineness, but I do want to assert that our patients are the most real people here. The term "real" includes openness, honesty, caring and sharing. Unfortunately every designation I can think of such as patient, client, or resident, all have the connotation of inferiority. However, those persons designated by a culturally conditioned vocabulary denoting inferiority are actually superior in being most real. I shall prove my thesis with some illustrative evidence.

The Chaplain's Newsletter is issued about six times a year. Copies are distributed to all employees and an additional 100 are sent to former patients who have requested to be placed on the mailing list. Frequently former patients write a note of appreciation. They are rather open in giving positive "strokes": acting out good impulses - their graciousness is a Christian virtue which causes me to call them an integral part of our company of most real people!

Some time ago a nurse aide broke his leg on the playground of the Children's Retreat. The children with varying degrees of physical and mental handicaps (sic) expressed their concern and visited the aide at his home. At the time of the accident, one of the children excitedly cried, "I hope he won't die!" The more sophisticated of us passed over the event rather lightly with the comment, "It's just one of those things", but who in this instance was more real in the sense of caring for one another?

Last week I was in deep conversation with someone in the M.T.C. Coffee Shop. I was interrupted by a young boy from the Children's Unit who called, "Hello Reverend", as he was leaving with his group. It was important to him to greet me and he correctly assumed that it was important to me that he speak - spontaneous people are more real than those who are inhibited. Fortunately the boy has not yet learned from adults the practice of curbing good impulses and therefore he is still more real than they are!

I am continually impressed by the person, who in addition to doing an excellent job of shoveling snow from the walk at "my house" (a euphemism), is always pleasant whether discussing weather, chapel service or mutual health.

A few years ago two staff persons experimented in having group therapy with disadvantaged teen-agers. One member complained to the group that the other people in the group did not like him. To this comment, another said with strong feelings, "I want to be your friend, but every time I am nice to you, you are mean to me." Thereupon one staff member said to the other, "We can have significant group therapy with this group - they are open with their feelings." This quality makes people real - and these are the patients, clients, or residents at Pine Rest whom I call the most real people here!

When a staff person was injured recently, the patients in our extended care facility insisted that the nursing supervisor telephone to get more information while they had a prayer session.

DEATH IN THE FIRST PERSON
(Anonymous)

I am a student nurse. I am dying. I write this to you who are, and will become, nurses in the hope that by my sharing my feelings with you, you may someday be better able to help those who share my experience.

I'm out of the hospital now - perhaps for a month, for six months, perhaps for a year...but no one likes to talk about such things. In fact, no one likes to talk about much at all. Nursing must be advancing, but I wish it would hurry. We're taught not to be overly cheery now, to omit the "Everything's fine" routine, and we have done pretty well. But now one is left in a lonely silent void. With the protective "fine, fine" gone, the staff is left with only their own vulnerability and fear. The dying patient is not yet seen as a person and thus cannot be communicated with as such. He is a symbol of what every human fears and what we each know, at least academically, that we too must someday face. What did they say in psychiatric nursing about meeting pathology with pathology to the detriment of both patient and nurse? And there was a lot about knowing one's own feelings before you could help another with his. How true.

But for me, fear is today and dying is now. You slip in and out of my room, give me medications and check my blood pressure. Is it because I am a student nurse, myself, or just a human being, that I sense your fright? And your fear enhances mine. Why are you afraid? I am the one who is dying!

I know, you feel insecure, don't know what to say, don't know what to do. But please believe me, if you care, you can't go wrong. Just admit you care. That is really for what we search. We may ask for why's and wherefores, but we don't really expect answers. Don't run away...wait...all I want to know is that there will be someone to hold my hand when I need it. I am afraid. Death may get to be a routine to you, but it is new to me. You may not see me as unique, but I've never died before. To me, once is pretty unique!

You whisper about my youth, but when one is dying, is he really so young anymore? I have lots I wish we could talk about. It really would not take much more of your time because you are in here quite a bit anyway.

If only we could be honest, both admit our fears, touch one another. If you really care, would you lose so much of your valuable professionalism if you even cried with me? just person to person? Then, it might not be so hard to die...in a hospital...with friends close by.

COMMENTS BY C.P.E. STUDENTS, PROFOUND AND BEAUTIFUL. THANKS TO OUR PATIENTS AND STAFF FOR MAKING THIS GROWTH POSSIBLE.

(1)

I became much more aware of close relationship between moral values and psychological reactions. Aware of many Scripture passages being "therapeutic". God's portrayal of useful living as well as meaningful living. Significance of "Love your neighbor as you love yourself." Destructiveness of buried guilt. Psalmists - "fearfully and wonderfully made" has taken a whole new dimension. Therapeutic power of the communal love. Way of experiencing God's love - thru us only. I had a taste of these prior to coming but they have left a deep imprint on my mind. (Gary Hofland)

(2)

Some of my most gratifying experiences have occurred the last two weeks of the program. The ability to have several good one-to-one conversations with the girls on North I has helped fulfill a goal I had set in my first weeks working at the Retreat. After leading the girls in a shakey spiritual growth class, I felt the need to work on developing meaningful relationships with them. After weeks of encounters with the girls on their ward, in different activities and in classroom a trust level developed. Through this I also began trusting and feeling comfortable with them. The ability to build some close trusting relationships with these girls has been a high point of my work. My work with the lower level patients has been very rewarding. I've learned in daily encounters with these patients to come to understand much of their non-verbal behavior. It was challenging working one-to-one and thereby helping them reach their potential as human beings.

Some, who appear physically and mentally impaired, I saw as "beautiful" people I could love and relate to. Each day God touched me through one of them. They ministered to me when I was low. Made me smile when I was blue. They hit me for attention, pinched me for fun and when they hugged me I felt they wanted me to be a part of their life. What did I have to do? Just be there. Now I thank God for these beautiful people. People I didn't have to learn to love, but individuals I couldn't help loving. (Dave De Vries)

(3)

My views on understanding pain and suffering have been clarified. Like rain it falls on everyone, yet, as Christians we somehow have victory over it. We may not be able to discern what good or what meaning it has. I'm still not perfectly clear on this. I have learned even more to care for those who are "unlovely". I can see more fully the importance of a caring community - like the one in Building 3. And I don't have to be taken advantage of to be weak. (Larry Alderink)

SMOKING

"Who should be inconvenienced by it?"

Smoking doesn't bother me. Some of my best friends smoke. I don't believe I have upitty, self-righteous feelings about not smoking either. I do worry about my friends that smoke. But the life-threatening side effects of smoking are right now somewhat secondary to something else about smoking.

A couple of months ago I sat at a board meeting of C.P.E. supervisors in a relatively small room. Ten of the twelve persons in that room were puffing on pipes. Once a month I sit in another committee meeting doing work for the Christian Reformed denomination. Usually at that meeting in a small room over half of the 12 or 13 people present are smoking.

At the hospital, team meetings and other staff meetings are always held in relatively small rooms where at least several people are smoking.

Now that really bothers me! To have to sit in a small room and breathe other people's smoke. The smoker cannot appreciate how difficult it is for the non-smoker. But it is. It is extremely unpleasant to say the least.

Should the smoker or the non-smoker be inconvenienced by smoking. I believe that the smoker should. So far throughout all of my life it seems to be the opposite. Smoking takes precedence. The more fair alternative is for the smoker to be inconvenienced for his pleasure and perhaps find a place away from other people - or with other smokers.

This issue was at first an irritant until I began to realize that, as in many things, it didn't seem necessary that non-smokers continue to endure this. Since I became aware of my irritation it has grown bigger. The more I am aware of it the more intolerable smoke seems to be getting all the time. It didn't help when I read in the paper that even non-smokers now have a dangerous level of cancer producing elements in their blood merely from being near smokers. It embarrasses me when I hear that many medical centers and state hospitals have out-lawed the selling of cigarettes and tobacco on their premises and have taken other steps consistent with good health and fairness. And "we" haven't.

A related issue is smoking while doing therapy. Do you know how your patient feels about sitting in a small smoke-filled office? There are few people who when asked "Do you mind if I smoke?" will be selfish enough or sufficiently courageous to say, "Yes, I mind." Most will say, "No, go ahead" regardless of how they really feel. (Especially if they are helpees and you're the helper.)

Another suggestion I have is to disband the present therapy teams and re-structure them so all smokers are on one team and all non-smokers will be on non-smoking teams. And all non-smoking patients would be assigned to non-smoking therapists and all admissions would be made to smoking wards and non-smoking wards. We could re-name M.T.C. Units - M.T.C.-Smoking and M.T.C.-Non-Smoking.

Well, maybe somebody has a better idea.

THE CLINICALLY EDUCATED PASTOR/CHAPLAIN

Clinical Pastoral Education aims at helping a person to understand himself and others in a way that goes beyond the surface and this radically affects how he works with people.

A clinically trained person who is a clergyman usually will not, for example, simply pray for a person when asked to. He wonders what is going on in the life of the individual. He wants to know what the "hurt" is and something of where it started. He prays when he has some idea of this person as a whole person. That is, one who was a child, who has had joys, pains, victories and sorrows; one who has friends, enemies, loved ones and competitors. One who has a will and feelings; a mind and physical needs. And this pastor is sensitive to conscience, guilt, moral problems, as well as the personality make-up of the person asking for prayer. Obviously this takes time as well as special clinical training.

In other words, the clinically trained pastor will no more haphazardly dispense advice, prayer, a sacrament, or a text than will the psychiatrist dispense a pill or a diagnosis. Each tries to see the whole person and listen to him; as much of the person as limitations of the situation allow. Then, thoughtfully and carefully he will use his unique resources as they seem best suited to this needy individual; the physician his medicines, diagnoses, insights, et al, the pastor - prayers, scripture, sacraments, etc. within the context of a relationship.

Obviously the pills, the tests, the prayers, play only a small part (quantitatively) in the work of each of the professionals mentioned. The larger time is the same for each: persons relating to other persons, seeking understanding, concerned for the whole person, trying to be helpful in a pilgrimage toward real health.

The clinically trained chaplain or pastor cannot sit down with a person seeking help without getting into what is commonly called "therapy". The aim of the Chaplain is to lead or assist toward the goal of health. He sees health in a very comprehensive way. It involves the whole person. He is not therefore concerned just with a "soul" as if it were in a separate package apart from the rest of the individual which he need not bother with. The "soul" is the person. And it is inextricably bound up with all of his life; his style of life and its origins; his history, hopes and values. He will be expected also to bring special religious resources to bear on the person's problem and he will be skilled in doing so. Nevertheless a large portion of a conversation between a clinically trained pastor and a patient may be indistinguishable from that of other professional helpers. The heart of the relationship between other therapists and their patients is similar - even though one may be M.D., M.S.W., or Ph.D. with certain unique skills, prerogatives and symbolic significance.

(edited) COMMENCEMENT ADDRESS - SHARE YOUR JOY

Pine Rest Christian Hospital School of Practical Nursing

In my free associating around the theme, Share Your Joy, I recalled an experience of 25 years ago. I was then chaplain at the Christian Sanatorium in Wyckoff, New Jersey and was visiting an elderly woman patient suffering from advanced Parkinsons disease. She looked at her watch and said, "it is almost 3:30 p.m. and the nurses will soon be passing my window as they return from classes - I always look forward to hearing their joyous laughter as they pass my window." A remarkable proof of the great importance of sharing your joy.

Jesus spoke about His joy and ours when He said, "These things (i.e., the gift and practice of love) have I spoken unto you, that my joy may be full" (John 15:11). We can also recall the classic exhortation to joy recorded in Philippians 4:4 - "Rejoice in the Lord always: and again I say, Rejoice."

To Share Your Joy implies that you are alive to life. You presently enjoy youthful vitality and vigor, and if you have a personal relationship with Jesus Christ you have an added dimension of life which gives added lustre to living. Then also the Biblical references to joy - Christ's, earthly, heavenly, spiritual, family, future, etc. have an abiding significance for you.

Being yourself is the secure base of operations for sharing your joy. Our personalities can be developed by recognizing our strengths as well as by overcoming our weaknesses. Being accepted by others helps us to accept ourselves. This makes us more accepting of those who may be different from or similar to ourselves.

Much has happened to you in your intensive one year program. You have acquired much information and knowledge as well as clinical experience. I trust you have also gained a large measure of self-understanding along with an improved self-concept to assist you in sharing your joy!

More people think too little of themselves than think too much of themselves. Those who are excessively boastful are perhaps the most insecure. Unfortunately, the poor self-concept syndrome is also present within the church.

We shall all be able to do more if we believe that we are worthwhile and whatever good we do now is significant to God and ourselves even should others not always concur. Our basic and ultimate worthwhileness must never be determined by what we do but by who we are - children of God and disciples of Christ.

In order to Share Your Joy, it is good to remember that the key qualities necessary for effective counseling are equally relevant for all interpersonal encounter. These are warmth, empathy, genuineness and mutuality.

Warmth is unconditional positive regard for other persons, no matter who they are, where they are or how they are. If the acquisition of skills should make us less human in our caring for others, we may legitimately question the

advances of modern nursing. If we should think that being a professional requires that we be cold or calculating, then humanity would be better served by non-professionals.

Empathy is the second key quality.... Empathy means to "be with" the other person on a moment-by-moment basis. In empathy you get as emotionally close to the other person as you can and still maintain some distance so that you become a part of the solution rather than a part of the problem.

In our computerized age we do not need computerized nurses. To treat lightly a serious comment by a patient is equivalent to rejection. To ignore another person is equally devastating. A friend who was a physician was hospitalized for kidney failure and uremic poisoning. A well-intentioned professional person made a grievous error when calling on my friend. He remarked, "I hear you are here for a plumbing repair job." The patient was resentful and hurt. He knew he was dying after struggling with a severe physical handicap for many years. The visitor never took time to inquire how he was feeling that day. To achieve empathy, we must give our undivided attention to the patient, listening intently to the emotional tone as well as words, and then respond to both. Less loose talk and more responsive listening will inhibit glib irrelevant comments in the form of cruel jests or trite clichés!

Authenticity or genuineness is the third key quality... There are various subtle and obvious barriers which prevent us from being genuine and consequently hinder us from sharing our joy. A harsh slavery to measuring up to all role expectancies can make us less than genuine. A debilitating fear of failure can inhibit the release of inner radiancy. Uncritical accommodation to the opinions of others can undermine authenticity. Let me illustrate: - one time I was confronted by peers in group therapy with using humor to hide my anxiety. Falsely assuming that the valuations of others were necessarily more accurate than my own, I decided to change. For several weeks I refrained from using any humor. In this experience of a different life-style I found that I was no longer myself. Thereupon, I decided to be genuine - to be myself and accept myself whether or not my humor was a defense anxiety, recognizing that a true Frisian personality has the dichotomy of deep earnestness and spontaneous humor and this cannot be changed without destroying my authenticity!

We often fail to appreciate and accept our uniqueness. Comparisons with others are unprofitable whether we compare ourselves with those who do more or with those who do less. In both situations we become less than what we really are as unique persons. If we appropriately appreciate our uniqueness we will feel more confident and be more genuine, so that we can become more free to share our joy.

Mutuality is the last key quality.... There must be a preparedness to give as well as receive and a willingness to receive as well as give. When I am hospitalized, I shall resent it if I am treated more as an interesting case than as a needy person. I don't intend to cooperate with those who probe for answers to their intellectual questions, but who are evasive in answering the question of my heart and spirit.

Mutuality - there is joy in living as you share in the lives of others and allow others to share in your life. There are obvious limitations, but you can allow your heart as well as your mind to decide the specific boundaries.

"But what am I to do when I don't feel joyous because of some personal adversity?" You can share your burden with God and a counselor or friend and make a general statement to your patient that you are struggling with a problem. He or she will then understand that the absence of your usual smile does not mean that you are angry. Your patient may also say something helpful to support you through the day. That is mutuality. A clear message clears the air as well as cleanses the heart and uplifts the spirit.

Graduates of the class of 1976 you enter upon a new stage in life and a new career in nursing: may you personally experience much joy and share it too. Go forth to meet your future with confidence because you are you and God is God and Jesus Christ is the victorious Mediator!

I hope you will accept my sharing of heart and mind and be stimulated to Share Your Joy all your lives, beginning now!

W. L. Hiemstra, Ph.D.
August 5, 1976

* * * * *

To Mailing List Readers:

Pine Rest staff, many patients, former patients, and friends of Henry Velzen grieve deeply his death. Henry was a very vital part of this hospital and many programs for clergy. He greatly enjoyed working with pastors. Many were stirred up to grow through his proddings and confrontations.

If any of you have memories about Henry in the form of anecdotes, tributes or reflections you would be willing to write down and send to us, we'd appreciate it. We are putting together a notebook of such items for the Velzen family.

Henry died in a plane crash on November 11.

J.K.

Tolerance:
Some Thoughts After the Election

During the recent election Jerry Ford signs sprouted from many lawns in our community. This is no surprise given the fact that Grand Rapids is the President's hometown. The favorite son was bound to be the choice of most.

But what attitudes were displayed toward his opponent? There were very few Carter signs. That is no surprise either. What struck me, however, was a series of children's political cartoons displayed in a school window. One stated boldly, "Carter stinks", while another found him ignominiously stuffed headfirst into a garbage can with a similar adage. Obviously he was not considered "our" man.

I was bothered by what I saw. This is not an issue of whether criticism is permissible but whether difference can be tolerated in communities. I perceived these children's creations and many statements I heard during the election as presenting anyone other than "our" choice as bad or wrong. This seems to be the situation in a close-knit community like ours, or other "communities" such as hospitals and churches.

Each community or organization seems to evolve a particular standard for membership. Those who do not fit the mold may be considered suspect. What begins as a variance of peripheral characteristics later becomes a central, even a moral, issue. A person of different political persuasion is considered to be unchristian. One who has a varying theoretical orientation may be cast as less intelligent or insightful. A person who is divorced may be viewed with suspicion. The individual who has a different theological bias (more conservative or liberal makes little difference) can be viewed as unhealthy. One who is of a different socioeconomic class is seen as a threat to the equilibrium of the community. An individual who is emotionally disturbed may frighten other parts of the group and be ignored. The less skilled worker is not considered worth attention equal to the higher skilled one.

Tolerance -- respecting the right of others to be different and think differently -- seems to be a core condition of any caring group. The church, the hospital and like communities claim to be built on this premise of acceptance. After the presidential election I have again begun to wonder how much we are willing to live out that ideal.

D.A.V.

* * * * *

MAILING LIST READERS!! Please let us know about address changes.

Chaplain's Newsletter

Pine Rest Christian Hospital

6850 S. Division Avenue

Grand Rapids, Mich. 49508

(616) 455-5000

May, 1976

Volume 7, No. 3

Editor: Chaplain Jim Kok

MEMORIAL DAY MUSINGS

(Remembering persons at Pine Rest since 1957)

I REMEMBER

.... the kindly manner in which Dr. G. J. Stuart interacted with the men of P.R.M. 1st and 2nd floors.

.... the personal interest in patients shown by Dr. J. D. Mulder as he made his daily rounds.

.... the empathic joy experienced by Dr. Arthur Van Solkema as he listened to an elderly man tell how in his youth he gathered lapwing (Kiewiet) eggs for his mother.

.... the perserverance of Dr. John G. Kingma as he ministered to troubled patients while suffering much personal physical pain.

.... the blending of efficiency and compassion in Dr. G. A. Van Noord as he treated a maintenance man who had suffered a severe accident.

.... the Christian action philosophy of Dr. William G. Robinson as he ministered to every human need that he encountered.

All of the above have departed this life, but I still remember them in my musings around Memorial Day. There is a danger in mentioning names in that I may inadvertently omit a person who deserves to be named. Let it be understood that my listing is not exhaustive and if my memorial musings stimulate yours then the essay will be worthwhile.

I also remember some others who have left this earthly scene as well as Pine Rest. I remember

.... the homespun philosophy of nurse Fred Tiesenga as he interacted with the geriatric men of Bldg. 5, as well as his good-natured argumentation with Case Van Zytveld, his fellow worker.

.... the loyalty of Fred Brock to his family, friends and work.

LESS THAN A SLAVE?

by Gerald Oosterveen - Chaplain at the
Dixon Developmental Center in Dixon,
Illinois. Former Chaplain Resident at
Pine Rest Retreat.

(Reprinted with permission from The Church Herald, 1976)

We buried another one of our residents recently. By "we" I mean the funeral director and his assistant, seven members of our grounds crew who had dug the grave and were impatiently waiting for me to finish the brief ceremony so they could close it again, six nursing aides from the cottage where Lora lived, a social worker, and me, the chaplain. Despite the bright sunshine it was a really gloomy day. No family members were present.

Lora Daviess -- not her true name -- was twenty years old. The last five of those years she lived at Dixon Developmental Center. Here she died, worn out early by a birth defect which had left her tragically misshapen and mentally retarded. She could smile, and frequently did, but that was all she was able to do. The words of Job came to mind, "Like a slave I have been allotted months of emptiness, and nights of misery have been apportioned to me." But a slave, at least, was considered someone's valuable possession. No one claimed Lora.

Once she belonged. Somewhere, I reflected, were a mother and a father. After all, for the first fifteen years of her life Lora lived at home where her parents cared for her needs. It must have been a titanic task that filled their days and interrupted their nights. I marveled that they had shouldered that burden so long. Somewhere, I knew, were brothers and sisters who once did their part to make Lora's life less painful. Somewhere there was perhaps even a church which had counted her as a member. Somewhere... They were all somewhere, but no one was here to spend a few minutes with us beside this open grave. No one had come, of all those people somewhere, because they could not be told Lora had died.

For ten intense days following Lora's death our staff had exhausted every possible means of contacting the family. Each attempt proved fruitless. The family had moved, and possibly moved again. Reluctantly, at last, the decision was made to proceed with burial. The parents may never learn their Lora is dead.

Perhaps they do not want to know. You see, since Lora left her home five years ago there has been no direct contact with the family. They never sent a card or responded to letters. Not once did they visit. Birthdays came, but never a present. Christmases, and not one sign of love from home. All during those five frustrating and futile years our social workers kept trying to trace the family. To no avail. It was as if, to the family Lora was dead five years before she died.

God was willing to be hurt. Coming into human form he was able to be hurt. Being hurt was inevitable. Living the Beatitudes is the same for us: injury is going to happen.

Dictators, kings, authoritarians are often invulnerable. Jesus was not. He was susceptible to injury; unprotected from danger. That's the kind of leadership that makes a healing community possible.

J.K.

"EGO DETACHMENT"

Inability to speak your opinions and ideas in public is often due to a simple problem. Ego attachment. The solution is detachment.

It's as if your idea or what you'd like to say is you. Your worthwhileness as a person is connected to a mere thought or point of view. So if it is ignored, disapproved of, or voted down, you go down with it. When your well-being as a human being is dependent on others "applauding" or liking what you say, it's obvious you will be very careful. You will be reluctant to speak. You will be frightened to express your self.

Paralyzed in this way by fear you will keep many good thoughts to yourself. Resentment, jealousy, hostility, depression may follow. A kind of sickness of spirit from excessive ego attachment. Too much mistaken notion that your value as a person is dependent on being "right on".

Recognizing this you can begin to detach your ego from your statements. Realizing that your value is independent of people liking or even listening to what you have to say, you can begin to contribute.

Usually this means beginning by overriding a lot of feelings with a determination to do what you are now convinced is true. In spite of fear, uneasiness, apprehension - breaking out into a new involvement, a gratifying fresh creativeness.

Jesus said "Woe to you when all people think well of you ..."

Luke 6:26

J.K.

To be sure, attitudes have changed over the years. Unlike Luther and his age we do not call the retarded demon-possessed beasts who should be drowned. No longer do we kill the retarded, as probably happened during colonial days when there must have been retarded persons among those "witches" put to death on account of strange and peculiar behavior for which they could give no acceptable explanation. Not anymore, as in the nineteenth century, are retarded individuals locked like animals in cages and exhibited for a fee. We do not today, like in the beginning of our century, vainly seek to stamp out this disturbing condition through forced sterilization of the retarded. Attitudes were affected when Dale Evans Rogers wrote that her mongoloid daughter Robin and, by implication, all other retarded persons, were really "angels unaware." It was still better when Sigurd Petersen called retarded children "God's children." Nevertheless, even today the retarded remain a group set apart. Whether someone is considered less than human, a demon or a witch, or more than human, an angel or God's special child, the implication is that he is not completely human.

So long as this attitude prevails, parents will continue to feel shame and guilt at having born this not-quite-human child. They will continue to bear the stigma of being different because their child is different. Few parents will be able to do what Jack and Ivy Hodges did for their daughter through long years ("For the Love of Ann," April 1976, Reader's Digest Book Section). There will continue to be parents who reach the point where they can no longer, not even for another day, fight the good fight for their child's future. There may even be many more funerals across our land, such as the one of Lora Daviess here, where no relatives can be located because they have abandoned their child.

But is it so unreasonable when they feel hurt, those parents, because their child cannot approach our standards for beauty, achievement, and intelligence? Ought we call them apathetic if they begin to withdraw from society, when we have not ourselves been exhausted by the burden? Couldn't we have been more faithful and persistent, when they became church dropouts? Considering that seventy percent of letter writers told Ann Landers they wished they had no children, is it so surprising, then, that Lora's family abandoned her after fifteen years of painful care? It may seem like wrongful behavior -- but what, in their place, would we have done?

Though it may not be our child who needs special care, we can all make certain that help is available for those who need it, preferably in the home, and in the local school and church, lest the burden for parents becomes too heavy. The retarded, after all, are not more than human or less than human. They are simply human. As such they should belong to a family not like slaves, but as the children they are.

PRISON THOUGHTS

We live in a world of hurting people. Sometimes we feel our own hurts, sometimes we see the hurts of others.

In many instances we make our own hurts but it doesn't lessen the pain to know that. In fact, it often increases the discomfort.

I sensed this with a lot of young people at the County Jail where I worked for 5 years. The deepest hurt was to feel that no one really cared about them. That because of their behavior they had been neglected.

Feel that hurt through the words of a young man of 20 who wrote this poem while incarcerated:

Rev. Robert O. Shaver

I wonder if my being here had made anyone sad
Would it be selfish to say I hope it has?
My thoughts

tumble by

in rapid succession
Rarely stopping long enough to be analyzed

Perhaps experiencing confinement makes it
easier to appreciate freedom
as being near death shows the beauty of life
But I can't say

I am still confined
And I'm not even sure I've ever been... free!

Many questions
and few answers
Thus far this has been the basis of my existence
And if the answers come
with time
Would I recognize them?
Or be able to accept them?

Sometimes
I am overwhelmed with optimism
But it comes
in fleeting moments of solitary thought
And by the time I am able to share them with someone
They are only memories
floating
In a sea of doubt

I wonder still
If my being here has made anyone sad
Would it be a lie
to say I hope it hasn't
Each gives birth
to another
Until sleep finally chases them off.

.... the devotion of Peter Keyser to his family.

Some of those I remember are still alive but are no longer at Pine Rest.
And so I remember

.... Connie Bratt's belief that the continued care women patients of Bldg. 2 could be rehabilitated.

.... the patient who expressed appreciation of the fact that Dr. M. J. Beukema was always waiting at the door to greet him when he came for his appointment.

.... the patient who admitted after much resistance that Dr. J. D. Plekker was right in focusing on early experiences in psychotherapy whereas she wanted to focus exclusively on an annoying symptom.

.... the patience of Dr. K. V. Kuiper in treating persons with obsessive compulsive behaviors.

.... the strong confrontation of the usually mild mannered Dr. Stuart Bergsma when he therapeutically verbally shocked a patient with the new diagnosis of "spiritual psychopath."

.... the zeal and enthusiasm of Dr. Floyd Westendorp in establishing and developing our Adolescent Unit.

.... the adaptability of Rev. Ralph Heynen in relating paternally to adolescents who needed a father substitute.

.... the loyalty of James Split to the children and parents of children at the Children's Retreat.

.... the forthrightness of Dr. T. H. Monsma in championing the cause of so-called difficult cases.

.... the staff person who had an emergency physical difficulty of some kind and was taken to the Hospital by two members of our present staff who acted with all speed, skill and tenderness.

N.B. It is interesting to note that all of my memorial musings relate to people caring for other people - this is a human quality worth remembering by you and me.

W.L.H.

Chaplain's Newsletter

Pine Rest Christian Hospital

6850 S. Division Avenue

Grand Rapids, Mich. 49508

(616) 455-5000

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Editor: Chaplain Jim Kok

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"Retirement As a Grief Experience"

It's hard on both those leaving and those who stay on. We become dependent on each other's presence. Each in his or her role and place. Symbols of security. Props that support us just by being there. People we've grown to count on as important furnishings of our little world. And now they must go. Sad. We will miss you.

Some leave eagerly, some reluctantly. Most with mixed feelings, I suppose. But it is hard on all who retire. No one can leave people or a position which they have enjoyed and work they found fulfilling without some kind of let down. The radical change in schedule, responsibilities and human interactions is not often accomplished without some difficulty.

We who stay on can adjust more easily to the loss we experience by annual retirements. Most of our world stays the same. For the retiree it can be different. It may take deliberate intense efforts to establish new patterns of activity and interest. New challenges and responsibilities seem essential for life itself. Some tension is vital. Retirement into a rocking chair will not last long.

Forced retirement at age sixty-five is not a completely defensible practice. The loss of valuable human resources because of "a rule" does not harmonize comfortably with Christian ideals.

Obligatory retirement is known to be devastating to the health of many - especially men. This strongly suggests the need for a different plan. Or thorough preparation and orientation for retirement many years ahead of time. Perhaps a gradual retirement for some.

The good thing about mandatory retirement is the way it gives some the needed permission to let go of work. The work ethic is so deep in many of us. Without sabbaths and the push into retirement some could never let themselves enjoy travel, recreation, hobbies, and more of God's creation. For our own renewal some of us need to be pried away from our employment.

Retirement can be a commencement. A new beginning. Or the end. Either way it's an emotionally difficult event. A grief experience. The end of something important. A serious disruption. But as with every problem, it is also an opportunity.

"Straining forward to what lies ahead..., may the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."

J.K.

"God's Vulnerability in Jesus"

His state was divine
yet he did not cling
to his equality with God
but emptied himself
to assume the condition of a slave
and became as men are;
and being as all men are,
he was humbler yet,
even to accepting death,
death on a cross.

God's vulnerability in Jesus makes it possible for us to see the truth about what God is really like. We can then discard superstitions and terrors based on imagination.

Parents, therapists, teachers, pastors ought to copy this idea of God's. Then children, students, patients, congregations can get rid of faulty notions of what it means to be grown up, healthy, educated, or a child of God.

A healing community can develop. Each struggler, pain-experiencer, will know he's not alone. Each member hurts with the other hurting ones. Masks of "strength", if worn, are seen for what they really are.

In such a community one's own humanity (weakness) is so fully realized that judgment of others, intolerance of error and weaknesses in others, superficial solutions and easy answers will be less common (cf. Jesus attitude) and more tentative.

Salvation came because of vulnerability. God's. Healing is a type of salvation on the human level. The hurting are "lifted up", the weary are spurred on. The "hopeless" find meaning. This too happens through vulnerability. Ours.

All of the elements of the Beatitudes if practiced involve vulnerability:

Poor in spirit

lowly

mourn

hunger and thirst for what's right

pure in heart

peacemakers

persecuted in the cause of right.

"Verily I say unto you, except you turn and become as little children you shall in no wise enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven. And whosoever shall receive one such little child in my name receiveth me: but whosoever shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

(Matthew 18:3-6)

According to this teaching of Jesus Christ, it is more important that adults "grow-down" than that children "grow up"! Shared love make both of the following phrases possible and actual: adults inspire children and children inspire adults, without any consideration for who begins the interchange. In it all there is the quiet childlike knowledge that God begins, continues and is the primary active agent in these human activities.

W.L. Hiemstra, Ph.d.

MY DAY

This morning a dear friend died
and I cried.

My husband said
don't take it so hard,
And my daughter said
he didn't mean that much to you did he?
I didn't think they were very much help.

Tonight my husband took me out
for cheeseburger and malted
and pressed my hand,
And my daughter did all the dishes
(piled-up ones) when we were gone.

Gladys Gritter

TO A BATTERED WOMAN IN BALTIMORE

You try to hide the black and blue markings,
After you send the children outside to play.
Long sleeves can cover bruises on your arms,
But women no longer wear veils over their faces.

Have you learned to fear all holidays,
Because your husband will not be at work?
Holidays provide more time for carousing,
Frequently resulting in another beating.

Dear friend, have you been ignored of late,
And gained much weight to retaliate or compensate.
Causing you to hate yourself and others more,
While you smother negative feelings all the time.

I wonder - do you suffer as your mother did,
Is your husband's drinking the same as your father's?
Continuing the tradition where men boast about "holding their liquor",
And women suffer quietly and wait for death.

You thought that womanly patience would be the cure,
That being passive would make your husband less aggressive.
But each new incident brings you more disillusionment,
Time - instead of healing - is an interlude filled with fear.

Do the words, "I'm sorry," have a hollow ring,
When you want so much to believe them true.
Yet you realize that if the past twenty were false,
Number twenty-one is probably just one more.

Are you ashamed to discuss your problem,
With family or friends who say, "what's wrong?"
They are only ready to give free advice worth nothing,
Since they don't really listen or feel your pain.

You probably wonder about your future life,
If all must be continuous hell on earth.
But to whom will you turn - police or priest,
When both fear involvement in domestic disputes.

I don't know if you believe in God,
If you do, you probably feel He has failed you.
Yet you, in possible ignorance, have failed yourself,
Since God wants you to do something to stop this physical abuse.

Do you help to keep the series of beatings going,
By ignoring the "macho" when he's sober,
But doting as a mother when he's drunk;
Or by being quiet, indirectly saying, "hit me again - I can take it"!

How do you rationalize your passivity?
"I must protect my children" or
"I must keep the family together",
While in your heart you know everything is crumbling fast.

You hesitated at first to come to the Center,
But a wise neighbor persuaded you.
She promised not to tell anyone else,
Since you are afraid of adding to your troubles.

There is hope if you will use your strengths,
And stop acting weak or hopelessly defeated.
Your new healthy assertiveness will probably reveal,
The basic fear and weakness of your husband.

A new lease on life is possible for you,
With emergency housing and marriage counseling.
Provided by people with skills who care,
At the Community Mental Health Center in Baltimore.

W.L.H.

CONTRATULATIONS! 1) To former Chaplain Intern in the M.R. programs - Roger Rose. Rog recently received a Ph.D. from Fuller School of Psychology with a thesis about learning capabilities in the Retarded. Roger has been appointed Director of Bethesda West Counseling Clinic, in Southern California.

2) Betty and Chuck Ybema have a baby girl! Sara Arlene. All are well and thankful.

HOW DO I DESTROY ME? LET ME COUNT THE WAYS

The quickest means by far are guns, a rope,
and an overdose of dope.
These ways are tried and true, thus I can
quickly snuff out the candle of life and hope.

The other ways are not as quick as sudden acts,
but I can destroy myself on the installment plan;
An hour, a day at a time can be my subtle but
effective death pact.
It begins when I feel too weary to care and I no
longer believe I can.

There are pleasant ways such as smoking and filling
my lungs with black tars.
To be sure, I cough and my voice does rasp, but I can
always stop before I take my last gasp.

The balm of alcohol does soothe my nerves and
numb my brain.
It does help my pain, but what is the gain.
Family fights, lost days, and perhaps in my car a
sudden crash of flesh and steel.
Then I will no longer feel.

My arteries and waist, bulging with fat from the
good things I eat, French fries, pizza pies and
tasty desserts
My poor heart pounds so hard to push the blood
through all my fat, so I find it hard to physically
exert.
But I eat and diet and diet and eat
So in my life a thousand pounds to lose is no
small feat.
My mother's words I hear repeat,
"Clean your plate, millions have nothing to eat."

The hurts and insults of yesterday I dutifully record
on the diary of my mind,
Thus I can always recall the time, the day and name
of someone who was unkind.
The energy I use to keep the diary of my mind
Prevents me from living with joy in the present time.

I have a rendezvous with success, I rush and
frantically push my body to extreme distress.
These words echo in my mind--compete, compete,
and never retreat,
Strive for the best, so fast my heart does beat.
Be perfect, no less. Then one day I will have success.

Chaplain's Newsletter

Pine Rest Christian Hospital

6850 S. Division Avenue

Grand Rapids, Mich. 49508

(616) 455-5000

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Volume 8, No. 1

Editor: Chaplain Jim Kok

THAT'S PHONEY!

"I couldn't put my arm around her and hug her if I wasn't feeling like it. That would be phoney."

If it's phoney you shouldn't do it, is the logic behind this. Anything that is done when you don't feel like it is phoney, is another part of the reasoning. Doing something that I don't feel like doing makes me uncomfortable. Therefore, it isn't genuine. Therefore, it should be avoided.

Now imagine you're a golfer but not a good one. You finally decide to take some lessons even though you've been playing for fifteen years. The pro says, "You're holding the club wrong. You must change your grip radically if you hope to improve." So you put your hands as he instructs and you swing at a ball. It feels awkward and unnatural. "I can't hit that way, It's Phoney!" It makes me very uncomfortable. I don't feel right this way."

Obviously, however, if you're going to improve you have to endure a period of discomfort until it begins to feel good.

That's how it is with the hug of the opening quotation. If the hug is appropriate, needed and possible -- it should be given, regardless of the discomfort, the hugger may feel. With practice it may not feel so bad, even good.

Paying compliments, speaking up, thanking people, are not to await our feelings. They are part of giving. Part of being a responsible person toward others. They may be more a matter of will than emotions. More duty than feelings. This conscientious approach to others is essential in creating a healing community. "Love One Another!" is not amended by the words "when you feel like it."

I remember a man at a State Hospital. His I.Q. was incredibly low. So low I wasn't bright enough to communicate clearly with him. After each worship service he came up and said "Very good. Very good." Even though I knew he didn't understand a word of the sermon, I found myself cheered by his words.

I doubt that doing good, helping someone else, cheering another person even when you don't feel like it can ever be called phoney. Immeasurable kindness and healing is possible through supportive actions which arise willingly from people who are determined to care about others. In spite of uncomfortable feelings!

J.K.

VULNERABILITY PAYS

Friends recently had a fire in their home. There was considerable damage, but no injuries or loss of life. Nevertheless, the family was forced to live elsewhere for several weeks. A group of people were talking with them about the fire in a good-natured way. There was kidding about getting new clothing and eating out all the time. Finally, someone said, "It must have been terribly frightening." There was a pause in the conversation, after which we began to see the effect of this comment. Tears sprang to the eyes of the mother who had been in the home at the time the fire broke out. Soon we were all aware of a dimension that had been overlooked.

Conversation from that point on became far more meaningful and deeply helpful. To get to that level, one person had to make himself vulnerable. Vulnerability meant daring to talk about the deeper feelings, daring to disrupt the pleasantries and fun to touch a sensitive area. The vulnerable person could have been embarrassed by a denial or hurt because he had "thrown cold water" on a pleasant conversation. He dared to get personal. In doing so, he was able to initiate a ministry to people experiencing pain--a ministry that could have been missed.

Few words describe Christian living better than "being vulnerable." This means living a life that is so sufficiently unguarded and open that we are likely to be hurt.

One day a minister told me that he would never pray about the Vietnam War in his congregational prayers. His son was over there, and he knew, if he began to pray about it aloud, he would begin to cry. He regarded crying in the church service as making a fool of himself, so he decided to keep away from the emotional issue. In making this decision, he deprived himself and his congregation the opportunity to grow in their relationship with each other and to be able to pray about a painful situation in a new and meaningful way.

There are many sides to being vulnerable. It is foolish to live carelessly vulnerable, but it is stagnating to live so safely and carefully that one is rarely vulnerable. Asking personal questions in a way that allows people to tell what is really on their hearts or what they are really experiencing; taking issue with people with whom we disagree on important concerns; standing up for good quality even at the risk of making people uncomfortable or angry; daring to be generous; giving of ourselves though we're not perfectly qualified or highly expert--all of these are vulnerability zones.

My own efforts at being vulnerable have confirmed for me that this is not always a pleasant way to live. Recently, while conducting a memorial service for a colleague who had met a tragic and sudden death, I had to wipe tears from my eyes and pause to clear my throat many times. While part of me wanted to be coolly professional and in control, another part decided such control was wrong.

After this expression of emotion in front of a crowd of 250 friends and colleagues, I experienced much anxiety as to what they were thinking of me. Did they consider me weak or in need of help? As time passed, I talked with many of my friends who had responded to my public emotional mourning and had allowed their own tears to flow.

experience of giving as well as receiving, part of a caring and sharing fellowship. Participants were counseled in advance that if in their hearts and minds they wished to plunge their hands in water to symbolize desired cleansing, they were free to do so. In this way it was possible to gain maximum participation without embarrassment to anyone.

In many instances the adolescents gave special assistance - they were the chief beneficiaries of the contemporary worship features, but they were also the significant contributors. There were extensive preparations (clothing, props, etc.) which the adolescent girls made in producing a pantomime sermon on the encounter of Jesus and the Canaanite woman whose daughter was sick (Matthew 15:21-28). This group also made a big contribution in a demonstration of Jesus' compassion for the woman taken in adultery. We had a large measure of realism present: a disheveled woman, angry self-righteous Pharisees, plus stones of various shapes and sizes!

There are risks in contemporary worship in that the spectacular may obscure, rather than reflect, the light and truth of the Gospel. The best valid safeguard in this matter is the motivation and commitment of the liturgist. If one's aim in life and work is to exalt Jesus Christ as Lord, one can be trusted to hold a steady course while improvising to provide relevant worship to reach those who cannot easily grasp abstract explications, but who can comprehend concrete action illustrative of eternal truth.

W.L.H.

* * * * *

(continued from page 1)

MEEKNESS IS NOT WEAKNESS

As Christians we are expected to embody this meekness of which the New Testament speaks in Matthew 5: "Blessed are the meek". Unfortunately, this quality has too long and too generally been identified with a kind of weak passivity or niceness that often is neither very respectable nor very likable and tends toward irresponsibility in the long run. Meekness must be seen as a quality of our spirits produced by the spirit of Christ which helps us to have the courage to be bold as we live the Christian life. Meekness and boldness are inseparable. Those who would be truly bold, as opposed to being aggressive, demanding, unyielding or some other synonyms or a self-centered toughness with others, must take on the spirit of Jesus Christ. In him there is the ability to empty oneself and become full. Become very meek and very strong. Meek and bold.

J.K.

MASOCHISTIC CHRISTIANITY

"I'm not smiling, but I am full of joy. You see, my joy is a Christian joy that is deeper than mere flippant emotion. My joy can't be seen because I am serious about life. I recognize that there are a lot of people going to hell, I'm a firm believer in what the Bible says in James 1:2, 'Count it all joy, my brothers, when you suffer various trials.' My suffering is joy. You may not see it, but that's because it's deep. However, I'm not perfect. Sometimes I have problems having my head control the way I feel about things. But I'm getting better at it."

How sterile. How utterly sterile and unfeeling. And how untrue. The above paragraph sounds so pious; but it is also so cold and out of touch with the pain of persons. The Christian speaking the above paragraph has turned his Christianity into a quest for becoming worthy. It is a person who is seeking merit for the way in which he tortures himself by dwelling on the problems of the world and refusing to laugh. It is an unhappy person.

What is wrong with talking that way? One thing is that the interpretation of the Bible is done in a very superficial and careless manner. Careful study reveals that James was really speaking of a complete, pervasive joy for Christians--not just a "deep joy" that does not permit laughter. Christian joy should never be less than a secular joy. Joy for the Christian should be a sense of humor, a smile, laughter, a communion, a celebration.

A celebration of trials? Dear ones dying, grief, pain, hopelessness--celebration? No, not only celebration, but life. Joy is more than just celebration. Life is more than celebration. There can be no fellowship or communion of the saints without sharing of life. There is no joy if there are no people in one's life. Count it as joy if you meet trials because then you are living life--then you can be in communication with others. Where there is no pain there is no joy. But where there is pain, there is not necessarily joy. Where there is pain, there can be joy.

James was writing to Christians. He knew Christians could have joy in sorrow because they had each other. The meaningful relationship with one another was based on their fellowship with Christ through the grace of God. They were with Christ in both his victories and his suffering. This communion is what Christians can offer to others. It is a relationship that makes joy so meaningful that it can incorporate pain and sorrow.

We are given an example of joy related to suffering in viewing the happiness of a married couple, who, after desiring children, experience the event of childbirth together. Even though childbirth brings pain, most mothers can say that giving birth to life was one of the most joyous events in their life. Similarly the trials of Christians are a suffering that can bring the birth of the Christian coming closer to God--which is the real meaning of life. The Christian life is an experience of birth.

No, Christianity does not seek pain, but pain is life. There is only joy in the context of life, and there is not yet life without suffering. Life must be more than existence. Only Christ can supply that "more"--joy.

David Van Gelder
Chaplain Resident

MOTHER GOOSE AND MARRIAGE

by Jim Kok

(with tongue in cheek - but not completely)

1. Jack and Jill went up the hill
to fetch a pail of water
Jack fell down and broke his crown
and Jill came tumbling after.

Here we have an example of an overly dependent relationship in marriage. It is true that the Bible speaks of marriage as a union in which two become one. Nevertheless, we are also individuals who have our own destinies and obligations. While growing in closeness to one another, we must still be sufficiently separate, so as not to be so linked together that when one falls the other tumbles after. The Bible tells us to "work out our own salvation" indicating our personal responsibility. We cannot become so dependent on each other that our personal happiness, growth and development is inextricably bound to the life of our partner. Jack and Jill thought they had the ideal marriage until Jack got hurt and Jill discovered she was not able to carry on without him.

2. Peter, Peter Pumpkin eater
had a wife and couldn't keep her.
He put her in a pumpkin shell
and there he kept her very well.

This indeed is a typical marital situation. There is a great temptation on the part of husbands and also wives to want to lock their partner into a role that they have seen or experienced in the past which suits their needs. Apparently, this was Peter's problem. He couldn't control his wife in the manner which he thought was appropriate for her. Obviously he was very threatened by her independence and her needs and desires to grow and develop as a person. So to solve the problem, he forced her into a very confined and repressive role. Probably he wanted to keep her in a traditional subservient role. The rumors are that while he solved the problem, their marriage suffered greatly and deteriorated after the solution was found. Peter, a fine businessman, gradually became embarrassed by the constant fragrance of pumpkin surrounding his wife.

The Bible, of course, tells us that we should "love our wives as our own flesh." Certainly this positive attitude toward each other in marriage would prohibit such repressive behavior as Peter resorted to. The husband is head of the house as Christ is head of the church. While having dominion over the church Christ's way was that of a servant to his people.

HELL, - "DON'T WORRY ABOUT IT"

Dear Christian Friends,

A few days ago my daughter said, somewhat in passing, "I sure hope I don't go to hell". My reply to her was, "Julie, you won't! You shouldn't even worry about such a thing." She replied, "But if I'm not good I will." "No", I said, "That's not true whether you are good or bad does not determine whether or not you go to hell. You shouldn't even have to worry about going to hell. God has promised that he has paid for all our sins and has promised that he will never leave us or abandon us. He has said, you are my child and he is not going to change his mind."

There is a terrible insecurity in all of us. It continues to arise in each one of us; a fear or expectation that God in fact is not with us or may abandon us. Part of it may be taught us through methods which are intended to control us. But there is a deeper insecurity which seems to override any reassurances which people may give us. In each of us there is some feeling some of the time that "maybe God isn't with me". There is also in most of us somewhat stronger insecurities: if God is with me maybe he will abandon me if I'm naughty or make a mistake or commit some blatant sin. Then for sure he will leave me.

It is this fear and insecurity that is immediately triggered when serious illness strikes, tragedy happens, the death of a dear one occurs in some untimely manner, marriage becomes more painful than helpful, or when our inner sense of well-being and confidence is undermined by fears and inferiority feelings. When these occur that deep insecurity says, "Ah, ha, you see God has abandoned you. It is true as you always suspected, this tragedy or disappointment or painful experiences proves it. God has left you."

There is within everyone of us the torment that the Psalmist uttered when he cried out, "God, my rock, why have you forgotten me?" It is the deep feeling underlying the attitude of Job's wife when tragedy surrounds him on every side and she said, "Curse God and die." In times of hardship, illness, and sorrow our very shakey, insecure confidence in God so quickly turns to profound apprehension that in fact here at last has occurred the God forsakenness that we have always felt would happen.

God's presence is so easily felt when things are going well; so happily testified about when healthy and positive. It is so readily undermined when we are hurting.

Where does this insecurity and somewhat deep certitude that we will be forsaken by God come from? Is it purely neurotic insecurity? Is it mostly the result of childhood experiences, of parents parting or leaving us alone? No, it speaks from greater depth than that! It cries out from that part of persons that has been there throughout all of history in all tribes and

manage some of this, but not all of it, only after we are required by law. Then our old objections and obstacles seem to melt away.

8. BLIZZARD PAY FOR HOURLY EMPLOYEES: Since the traditional definition of the word professional no longer applies to our "professionals" the artificial distinction that allows one group to receive pay and not the others is not acceptable. Labor unions and/or government will probably make such practices illegal sometime in the future. Until then? We'll follow everybody else except the enlightened few who see justice in a different way.

9. CONSERVING ELECTRICITY: There must be scores of unnecessary lights and perhaps other wasteful practices which we could change even though we are not required to because we are a hospital. Why not take the initiative?

When we include the word Christian in the name of our hospital it must mean something. Among all else that it means, it should mean intentional, creative, Christian leadership in the areas of justice, equality, and stewardship (conservation of resources). Leading, not just following.

JK

ALMOST HOME

So many people come and go,
Their reasons many, but none do they know.
They come to this place, a cure to seek,
A miracle drug to overcome defeat.
The atmosphere though very pleasant,
Help and love seem not always present.
However, if you've a tale to tell,
Perhaps even this will make you well.
For the very answer you came to find,
Are forgotten things, in the back of your mind.
A caring staff who is trained in these things,
Often helps the bell to ring.
Myself I came to this place not caring,
With many problems that needed sharing.
It was not until I opened up,
That I was able to see my rut.
With the help of staff, I was able to find,
That I can live with peace of mind.
So staff of Pine Rest, I'd like to say,
Thanks so much, for each happy new day.

Phil Blease
MTC-W

it is exciting for us and we go out after them. But the main cognitive support consists of saying, "Now look, your task is here, now. Not what went on in the past." Because usually what went on in the past bubbles up to the surface because it was negative.

11. Encourage them to find outside help from extended family, friends, and professional care givers and counteract the idea that asking for help means showing weakness.
12. Remind them of their pre-crisis identity and do not validate their crisis eroded identity of weakness and helplessness.
13. Whenever possible encourage activity in helping others in a similar predicament. It's tremendously strengthening when you are in difficulty to help someone else who is in the same difficulty.

What I want to emphasize is that all these techniques focus on the here and now and they usually involve a kind of intervention which is spiritually and psychologically sophisticated but it does not demand the sophistication of a trained psychologist or psychiatrist. It can be done by ordinary people. And this is very important, indeed, to recognize. Our role may be that we validate that what we ordinary people are doing is, from the point of view of a professional, extremely important. In other words, we have to validate the non-professionalized work or activity the people manifest as they help each other.

bution in the form of goodwill by family members of employees - we have 145 present tonight.

Pine Rest is more than buildings and programs. Pine Rest is people--and the best therapy we will ever have is People Therapy. We are all involved in People Therapy when we are persons who care and share what we are and have. The last sentence describes love in action.

True love is a three-way connection involving God, our neighbors and ourselves. I quote three verses from I John 4: v. 19, "We love him (God) because he first loved us," v. 21, "He who loves God, loves his brother also," v. 20, "If a man say I love God and hate his brother, he is a liar for he who does not love his brother whom he has seen, how can he love God whom he has not seen?"

When love is involved in our work we have joy for ourselves, we are a blessing to our neighbor and we give honor to God. How marvelous when the work we do becomes an expression of our faith. Paul wrote, "Whether therefore you eat, or drink, or whatever you do, do all to the glory of God." (I Cor. 10:31).

Hebrews 6:10 is a beautiful scripture: "For God is not unrighteous to forget your work and the love which you showed toward his name in that you ministered unto the saints and still do minister." God is interested in our work of faith and love and he will provide rewards of grace, peace and joy. When the three-way connections of love are operative, both we and our work acquire a dignity that is superlative. It makes us eager to redeem the time (Ephesians 5:16) which means to buy up the opportunity to live, witness and work as long as we have it. Then suddenly we feel close to Jesus Christ who said to his Father concerning work and love, "I have finished the work you gave me to do." (John 17:4)

It is interesting to note that time does not affect the union of love and work--it can begin before you finish 5 years at Pine Rest and it can continue after 45 years of service here. Several retirees are now very helpful volunteers at the Hospital.

In August 1976 a 13-cent U.S.A. commemorative postage stamp was issued honoring the memory of Clara Maass, a nurse who lost her life in the yellow fever experiments in Cuba in 1901. Beneath the likeness are the words, "She gave her life." Many here have given a lifetime of service to God and humanity while employed at Pine Rest and we are happy that you are alive to receive our thanks tonight. Family members will receive awards for two employees who died in 1976. In a marvellous way their lives are continuing to be a good influence to all who remember their life of service among us!

Recently I acquired a copy of an old photograph showing one set of great-grandparents in 1895. My great-grandfather worked as a hired hand (milkman) for Sisco Dairy in Clifton, N.J. He worked many hours, the pay was modest, yet he put God first--even when he had no life insurance, no pension program, no fringe benefits and no Social Security program. We have so much more in 1977 than Wiebe Boontje had in 1895. Yet we may be more in need of the challenge to put God first lest our material advantages destroy our souls through a value system that is exclusively secular.

In Micah 6:8 we have a theology of daily living in which love and work have three-way connections - "He has showed you, O man, what is good; and what does the Lord require of you, but to do justly, and to love kindness, and to walk humbly with your God." This is a safe guide for our every tomorrow - whether it be in continued employment or in retirement.

Chaplain's Newsletter

Pine Rest Christian Hospital

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Editor: Chaplain Jim Kok

"MEEKNESS IS NOT WEAKNESS"

Meekness is not weakness. It is not to be identified with niceness, softness, or passiveness. It is not like being timid or shy. In fact, it is rather important that we in no way see meekness as something we can equate with some personality types and not with others. Meekness is not something that we inherit or pass along to our children genetically.

We must see meekness as compatible with great strength. It is also consistent with being authoritative, powerful and very bold. A person may be truly meek and at the same time appear daring, forthright and assertive.

When we look closely at the Biblical examples of meekness, we see to our surprise that meekness and boldness are like two sides of the same coin. True boldness, a boldness that will stand up for the truth and even die for it if necessary, seems to be more possible when there is an inner quality of meekness present. By meekness then we mean an inner spirit that is motivated to do God's will, to serve Christ and others. It is a spirit that does not trust its own power nor is it always watching out for itself. With this spirit a person is not terribly concerned about his or her own privileges, possessions, rights and status. In meekness there is present a spirit which enables a person to see himself as Paul the Apostle says "Having nothing yet having everything". In other words, he is not afraid of losing because he has a security which cannot be taken away from him. He has an understanding of himself that in fact he cannot be knocked down. There is an emptying of oneself which is paralleled by a fullness.

We see these two characteristics, often thought contradictory, in Moses and Jesus. We can also see it in others but these two are specifically referred to as meek. At the same time their lifestyle, their actions, their behavior is obviously very bold. In the Old Testament book of Numbers 12:3 we read, "The man Moses was very meek". The lives of both Moses and Jesus have a lot of parallels. In Moses we see a type of Christ. Moses, for example, gave up the privileges of being the son of Pharaoh's daughter and all the glory that that could have held for him in order to lead his people to the promised land. In the process of this leading activity we see Moses boldly confronting Pharaoh, speaking forthrightly with God, demanding of his people many hard things. In Phillipians 2 we read of Jesus that He gave up the privileges of being God in order to become a human, physical, person. As a human being he confronted religious and civil leaders. He was straight forward to people who had lived immoral lives. He was able to live a kind of life that said "no" to some people's expectations and demands instead of pleasing them. It is easy to see both in Moses and in Jesus whom the Bible describes as being meek that they are also what we commonly consider bold.

(continued on page 3)

"The Emotion That Isolates"
or
"Don't Let Anger Drive You Away"

It is easy and safe to leave the scene of another person's explosive anger. In my growing up, I have often done that and looked for less threatening surroundings. Yet the angry explosive child, teenager or adult, while seemingly wanting to push us away, in reality very much needs a relationship with us and probably is asking. "Don't leave and reject me, I am very lonely."

God's pattern of dealing with peoples' hostility is not to back off but to enter our isolation and reconcile us to himself in Jesus Christ. "And you who were once estranged and hostile in mind ... He has now reconciled." Col. 1:21-22.

A chaplain in a juvenile delinquency center wrote the following prayer after an angry encounter with a young teenage resident in the correction center:

Lord, his name is Vernie.
I have chanced to enter his cell
descend into his hell.
He raises his voice at me and shouts
his violent protests that I leave.
He recoils and screams
his religious incantations that I cast out his demons.
He seems to be at war with the world
especially at this moment
with the world between us.
If I leave him, I will join a long list of persons
who have deserted him already.
Don't let him divorce me, O Lord, with his rage
as he has divorced himself
so often before from others.
Make me strong, O Lord, to endure his wrath
to free him to storm me
with that arsenal of abuse
he has stored in his soul,
May I not turn at the sound of his thunder
for his sake and yours.
His name is Vernie, Lord.
He is angry
and alone.

Nick Vander Kwaak

"My Teachers--The Retarded"

"Lessons I've Learned from the Retarded"

The mentally retarded are very good teachers, if we are willing to learn from them. So often we approach them from a superior point of view and ask questions like: What can the mentally retarded learn from us? How can we best teach them? How can we help them enjoy life more fully? What can we do to defend their right to have a respectable place in society? What can we do to help them develop to their greatest potential? Granted, all of these questions and concerns are legitimate and important. We are becoming more conscious of our obligation to do all that we can to enhance the life and development of the mentally impaired. Nevertheless, if we switch roles with them, allow them to be our teachers, the lessons we learn from them can enhance the quality of our lives.

In working with persons who are mentally retarded I have discovered that they have taught me valuable lessons about childlikeness, our basic human needs, grace, and personal worth.

I. CHILDLIKENESS

Jesus encouraged his disciples and us to learn from experience and the people around us. (Compare Mark 9:33-37 and Mark 10:13-16). Jesus points to children as symbols who have the kind of faith necessary for anyone to be part of God's family and God's kingdom. In leading worship services with my handicapped friends here at Pine Rest I am always impressed with genuine childlike worship. They seem to work hard at worship. They are also spontaneous and free in their participation. Many are not hindered by the thought of what other people might think. They are eager to suggest songs to sing, willing to help in any way, provide special music even when it is not perfect, and offer prayer in front of the worshipping community. Some who pray cannot talk very well; at least I cannot understand what they are saying. Nevertheless, they pray with the confidence that God does not have any trouble with that. He understands and hears them.

How often do I pray as genuinely and sincerely? I can't help but ask myself that question when I hear the prayer, "Thank you for Jesus because I love him so much."

My faith becomes more childlike by being with and worshipping with impaired persons. In many ways they are living symbols who humble me and challenge me at the same time.

II. OUR BASIC HUMAN NEEDS

What are our basic needs? The mentally retarded so quickly get to the heart of our basic human needs without being easily side-tracked: the need to be loved and to love. (Isn't this the heart of God's commandments?)

As a person who has these basic needs, when I am discouraged or doubt my value, I do not have to keep feeling that way. All I need to do is walk into a Work Activity Center here at Pine Rest and immediately I feel that I am loved, respected, and accepted. I feel important, needed, and wanted. Why do I feel this way? Because the handicapped and retarded workers love me and show it. I also love them. The retarded are not afraid to ask that these basic human needs be filled in their lives.

TO THE POLISH BUTCHER

I see you as if yesterday were 1927,
When you happily opened your new butcher shop,
On Center near Milosh Streets in Clifton, New Jersey,
Full of enthusiastic optimism, shared by your youthful wife.

Your shop was just beyond the Weasel Brook,
Next to the two three-story apartment buildings,
Owned by the enterprising Mr. Singer from Passaic,
Who was diligent in collecting rents day and night.

At first your apron was clean and white,
Your hair was brown and combed,
As you carried sides of beef and veal,
From the big new cooler to the butcher block.

You were an artist in carving and cutting meat,
Hams, butts, loins - all city pork.
Your cold storage chickens were few and scrawny,
Customers preferred live poultry from Dayton Avenue.

My dad sent me to your shop to buy ground meat,
Which I made into hamburger patties for the diner.
Using two steel molds, the larger one for steaks,
Served with potato, vegetable, roll and butter for 30¢.

You had ambition, wanting to get ahead.
Is that why you began to sell inferior meat?
And did you drink more because business was poor,
Or did your business become less because you drank too much?

Steadily your reliance on alcohol increased,
Quickly looking up and down, you ran across Center Street,
To Lentz's saloon at the corner of Milosh Street,
For a double shot of whiskey with chaser to ease your worry.

Progressively you became more driven by fear,
Your eyes were always wild and bloodshot.
Your wife worried much, shaking her head,
Aghast at the torment into which you were pulling her.

You mostly ignored your daughter who was five,
Fortunately, she was oblivious to much except her play,
Your wife was very careful always to shield her,
From your wild curses and drunken frenzy.

Is it your sadness or mine that makes me remember,
Still seeing years of pain in the face of your wife,
Part of a thousand years of suffering and misery,
Transferred from one generation to another of Polish peasants.

A FELLOWSHIP OF REFLECTION

"As in water face answers to face, so the mind of one man reflects another."
Proverbs 27:19

"As iron sharpens iron, so one man sharpens another."
Proverbs 27:17

The writer of the wise sayings is calling us to an open, reflective fellowship in which there is mutual growth.

The one picture is that of a mirror - face reflecting face in the tranquil water of a pond. A brother/sister's face, says the wise man, is a mirror in which I see myself. To all of us, so accustomed to looking in mirrors, comes the suggestion that really to see myself I can look into the face of another person.

Not, of course, just into a face. Obviously we must get beneath the surface. We must engage each other in a knowing fellowship and then, amazingly, as I get to know my brother/sister I get to know myself.

This does not deny my uniqueness, my individuality. There is too much pressure on us to conform. We must resist the lure of becoming just like "the rest". Christianity affirms, and I must, my unique creation and my individual relationship with God.

But there is a common humanity in which we all share. There are significant similarities in those who bear God's image. And in the social interaction for which God has made us I discover how similar you are to me, and I am to you. In you, in genuine interaction with you, I gain another look at myself.

What a stimulus for getting to know a brother/sister!!

These mirrors, further says the wise man, are hard as iron; they sharpen those who come into contact with them. Run and rerun your sword against that piece of iron and the edge thins and glistens. Iron sharpens iron; one person sharpens another.

It happens in open, reflective fellowship, in that "mirror" fellowship. My reflection from you is meant to challenge, confront, correct, teach, encourage me - all the kinds of action involved in iron rubbing against iron. And sparks may fly!

That's what we're about in every fellowship called Christian. We go beyond small talk; we avoid the destructive negations. We mirror each other and in the reflecting, each person becomes more sharply defined as the person God intends him/her to be.

Rod Westveer

"Sleeping In Church"

Yes, the minister notices it while he's preaching! Even the trickier styles of sleeping.

Yes, it bothers him. It hurts. It aggravates. It disheartens.

No, he never really gets used to it.

No, he doesn't believe that you "listen better with your eyes shut."

The deepest pain is inflicted by the sleeping elder or deacon. Especially when it's he who is serving (and sleeping) through one term in office after another. Elected for his solid convictions by those who sit behind him and in front of him but don't look him in the face.

It could be that those who sleep in church are the most sensitive to the power of the Gospel. Sleep may be similar to staying away from church altogether to avoid the confrontation one can expect if he listens. This might be the answer also to why people gravitate toward the back rows rather than coming down front. Perhaps they sense their own inadequacy in the face of high expectations from God's Word; their own smallness over against the greatness of God. Humbled by their acceptance through God's grace they hang back.

The Bible says "Come boldly to the throne of grace." So it really isn't appropriate to sit in the back or fall asleep because of fear or inferiority.

Maybe the real reason people sleep in church is their experience of grace and forgiveness. It's so relaxing compared to the competitiveness of the rest of life.

Of course, a person may sleep anywhere he or she chooses. I don't even consider it sinful to sleep in church. But on behalf of the clergy everywhere, I wanted you to know that it is noticed and it isn't pleasant to preach to. Perhaps these observations will make the sleeper restless.

JK

* * * * *

ADVANCE NOTICE

Dr. Bruce Narramore will be speaking at Pine Rest on January 26 and 27. He is the author of Help, I'm A Parent published by Zondervan.

Two topics to be covered are:

1. Guilt
2. Discipline in the home.

The sessions will be Thursday evening (general), Friday morning (area clergy and Pine Rest staff), and Friday afternoon (Pine Rest staff).

THE LONESOME TELEPHONE

by T.A. Shepard, age 13

This is the lonesome telephone,
Who wept at being left alone.
And when his bell rang day or night,
The number called was never right.

"Enough's enough." he cried one day,
Then yanked his wire and ran away.
All he took was receiver and hook,
And the crumpled page of a telephone book.

He travelled by night and he travelled by day,
Until on purpose he lost his way.
He finally met a second-hand lamp,
A broken down clock, and a mop still damp.

He shared with his friends his phonebook page,
It tasted like tea inspite of its age.
At last came the hour for night to fall,
The second-hand lamp shed light for all.

And the mop still damp sang a lullaby,
They all got homesick and started to cry.
Then he cried, "Stop! I have just the thing."
And he gave out drinks from a broken down spring.

A few days later on the telephone's face,
Was a beard and patch on bottom of his base.
"Some money," he said, "Would do me no harm."
"Let's go." said the clock as he rang his alarm.

The clock and the lamp and the thirsty old mop.
Followed their friend until he told them to stop.
They walked in a house, the mop got a drink,
If he hasn't come out yet he is still in the sink.

The broken down clock touched a young boy's heart,
He took him neatly and completely apart.
Frightened the phone ran to the city,
To beg for a few nickels from people who had pity.

And somebody gave the lamp a new shade,
A ribbon and lace, and that's how he stayed.
But all he got was a frown or a smile,
At his rusty old bell and twisted old dial.

All of a sudden the voice of his owner,
Cried, "You were alone and I was a loner."
Back home he washed, and dried, and dressed,
And shaved, and cleaned and polished, and pressed.

They fed him nickels, and patted his head.
"This is the life," the telephone said.
And now he's ready to sit on his shelf,
If nobody calls, he calls up himself.

CRYING

I have a daughter about four months old. I am babysitting her tonight since my wife has gone to a community education class. Although I am an excellent babysitter I have run into a problem. The problem is that I cannot meet a need being expressed by my daughter. You see, my daughter is a breast-fed baby and I am very helpless when she gets hungry. I feel as if my hands are tied and I am very frustrated. At the same time I long to do something for my crying daughter and feel sympathy for her.

I think of similarities between this experience and some of my counseling experiences. Someone enters the office and it is clear that along with the distress of the symptoms they experience they also lack a sense of basic meaning in life--the meaning that Jesus Christ can provide. These people, refusing to consider Christianity, allow me to deal only with surface solutions to deep spiritual problems. I offer a pacifier to someone crying for nourishment. The difference between these people and my daughter is, of course, that my daughter knows the source of her nourishment and these people do not.

"Meaning that Jesus Christ can provide"--are these just words? For me the meaning is this: I know Jesus faces life with me. I go to work and find it worthwhile. I relate to my wife and child and enjoy it. I suffer and know that comfort is always available. I relate to people, make friends, and know that I am accepted and acceptable. I am confident that life is truly a gift and not a punishment. I believe this meaning can be found by others as well.

I do not depreciate the seriousness of emotional and mental problems. They are found in Christians and non-Christians alike. There are the skills of professionals helping people deal with these problems. But professionals cannot be the basic answer for the problems of a man--only Jesus Christ is that answer.

My wife has come home; my daughter is satisfied; I am content. I wish the problems of other people were solved as easily. It is a mystery. Why do some people not address the basic issue of life--the person of Christ. Christ has come to man; some refuse to be satisfied by him; I live in the tension of an unresponsive world. Why cannot all people respond to the one Person who is the peace deeper than that which we can give ourselves?

Dear Lord, I suffer as I work with people you have made. I cannot understand how some people are satisfied with finding answers and comfort to problems in life without going on to find out about Life itself. I cannot understand why some people continually refuse to relate to you. I experience pain as I see the suffering and "lostness" of persons around me. God, be merciful. Give me the strength to work with you and the sensitivity never to be hardened into isolation and discouragement--lest I forget how you have worked with me, lest I forget others.

Rev. David Van Gelder
Chaplain Resident

("S-O-B" Therapy - continued from back page)

aspects in the repertoire of the assertive person in his interpersonal communication. Is it really true that Assertion Training promotes selfishness and self-centeredness?

As was acknowledged, Assertion Training has its roots in a humanistic psychology. Does this mean that the Assertion Training as it has been taught at Pine Rest for the last six years, has been promoting a self-centered, superficial life which is limited in scope and idealism? Not really. The Assertion Training program at Pine Rest has been and continues to be taught from a Christian perspective. For example, the definition of assertiveness does not come only from Timothy where he says "For God did not give us a spirit of timidity (fear), but a spirit of power and love and self-control." (II Tim. 1:7) Thus the whole definition of assertiveness is tempered by three words - power, love, and self-control.

The model for assertiveness is seen in the life of our Lord Jesus Christ. All the important aspects of assertiveness are modeled, such as: discriminating when to use assertive behavior; being aware of His motivations and intentions for being assertive; being real and congruent in expressing His whole range of feelings; acting out of choice, not fear; being meek without being weak; not backing off and allowing wrongdoing to continue; and developing relationships and talking to "all" people regardless of their color, social position, education, religion, etc.

The goal of the Assertion Program is the improvement of the human race--ourselves included. As stated in one of the Tenets of the Assertive Philosophy - "When we are assertive everyone involved usually benefits." This is in keeping with our "servant role" as we strive to continue to improve humanity--to improve interpersonal relationships, marriages, mental health, families, and ourselves.

Is there a difference between the Assertion Training program at Pine Rest and the Boldness program? It appears that "Boldness" is more theologically rooted and emphasizes the role of Christian servanthood. It emphasizes a different set of skills in communicating boldness. The Assertion program is more practical and concrete. It is rooted more in a healthy psychology. However, both programs share the concern that it is important for human beings to be bold/assertive in order to improve themselves and the citizens of God's Kingdom and to make the world a better place.

Charles Fridsma, M.A.
Adult Services Staff

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NOTE PASTORS!! Rev. Duane Visser is now pastoral counselor in our Out-patient Department. He is available for phone consultations about counseling concerns from the parish. Phone - (616) 455-5000 ext. 242.

The Chaplain's Newsletter

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Editor: Chaplain Jim Kok

LOVE AND WORK - AWARDS ADDRESS

First Annual Employee Award Banquet - Pine Rest Christian Hospital

Dear Friends and Fellow-workers:

It is a real honor to give the first Awards Address. This is a difficult assignment! I was told to be brief - to combine humor, theology, psychology and mental health in one 10-minute talk!

I would not have any trouble with the assignment to provide humor. We could play a "Guess Who" game that would keep us laughing until midnight. For example:

1. What nurse worked for one month in Central Kitchen and returned to nursing after spilling a large kettle of homemade pea soup on the kitchen floor?
2. What nurse was trusted to give hypodermic needles to Superintendents when they were sick?
3. Who of Maintenance Department had an accident in a Hospital Model T truck on 68th St. while transporting food to the Nurses' Lodge, spilling applesauce and fried potatoes?

In a more serious vein I would like to share some thoughts about LOVE AND WORK. The Administration is honoring 317 employees tonight who have worked at Pine Rest for 5 years or more. They are saying "thank you" to people who have served efficiently and conscientiously, most of whom are continuing to serve. The awards are not compensation for services rendered; they are intended to be symbols of grateful appreciation. Works of love and mercy cannot be evaluated in terms of money. One person at M.T.C. had occasion to say to another in connection with sharing and caring, "You have given me so much that is worth more than anything that money could ever buy!"

When traveling in Cornwall, England in 1968, I was impressed by the waitress who said "thank you" when serving food; this was a unique manner of being grateful for the privilege of serving. As employees we can also say "thank you" for a job-- for the opportunity to work. Just as we are more appreciative of health if we have been sick, so also we are more appreciative of employment if we have ever been without an income. It is a real privilege to work at Pine Rest - to be part of a healing community where love and skill make whole! It is fascinating to consider how even those with very indirect patient contacts are highly significant for the successful functioning of the institution. I believe that we should also recognize the contri-

(continued from last issue)

"MORE MOTHER GOOSE AND MARRIAGE"
(with tongue in cheek but only slightly)

5. Little Boy Blue, come blow your horn.
The sheep are in the meadow,
The cows are in the corn....

Father needs guidance too. When the children marry, they frequently live in ways that are not wholly in conformity with what Father's lifestyle or beliefs have been. Sometimes the children will live in ways that deeply disturb their parents because they violate the values and spiritual standards that the parents have so sincerely tried to teach and live themselves. When the children stray it is very tempting to aggressively go after them, and try to change them. It is so upsetting that Father's emotions may lead him to rush after them to try to bring them back. But it is clear here that while he may be right in his intention, it is ineffective to try to pull them back. But, he must warn them. He must "blow his horn." The love of a father for his children cannot stand idly by. So he will call them back, warn them, still realizing that he cannot force them. Trusting in both his children's growing maturity and God's covenant promises he then waits for them to find their own way.

6. Baa, baa, black sheep,
have you any wool?
Yes, sir, yes, sir,
three bags full.
One for my master,
one for my dame,
And one for the little boy
who lives down the lane.

Here we have an ancient version of a young married couple coming back to Father and asking him for financial help or other assistance. Perhaps in this day we would say, "Father, do you have any bread that we can borrow?" Some young people have financial problems. They want some things that they cannot yet afford by themselves. The Bible, of course, implies that fathers will try to help. Jesus asked, "The child who asks the father for bread, would he give him a stone?" Now in this case, and as in most cases, the father does have ample supply on hand. He has three bags full, but you notice he must share it with others as well. He is willing to help, but his obligations are not only to the young people but in several other places. So while he is able and willing, the young people must still be aware of other obligations Father has.

"WHEN I BECAME A CHRISTIAN LIFE GOT WORSE"

"I heard a terrible sermon yesterday. It must have made me furious." The point of the message, the woman said, was that becoming a Christian is the solution to all our problems.

"For me it was just the opposite. I have felt rotten ever since," she said.

This person had changed from an insensitive, often alcohol-anesthetized, careless, unaware, busy-body. She was now sorely aware of sorrows, failures, and loneliness in herself and others. This was part of what becoming a Christian had done for her. Consciousness of pain was never so severe in her previous condition.

Jesus said, "I do not come to bring peace but a sword." There are many dimensions to this including this woman's experience. It is rather doubtful that Christians should be as comfortable as others.

Often people will say "We don't have trials like the early Christians did." They mean severe threats that put their faith to the test, such as facing lions or gladiators in an arena when unwilling to denounce Christ.

People of faith worry about being no different from others who are not believers. They sort of long for a difference. A way to prove themselves.

A closer look at some who allegedly desire to suffer for their faith may reveal something rather distressing. They are missing opportunities "right under their noses". I know Christians who won't suffer through the parking problem at a local hospital. So friends go unvisited. Many won't suffer the discomfort of paying a compliment or "wasting" a few minutes to inquire of someone's well-being, or to send a card to the bereaved -- with a personal note. And few indeed will endure the rigors of writing a letter to the editor of a local newspaper in support or protest.

If we're not suffering we aren't paying attention. There is so much hurting all around us. Very close by. The way to be different is by doing what any human being could do. But most don't.

It seems noble to wistfully wonder if you would die for Christ if it came to that choice. But it's ludicrous when at the same time we'll tolerate so little discomfort in His name. Some of us fantasize that we'll give our life for the Lord, but visiting someone for Him is a little too much.

"Mom, My Gerbil's Dead"

What do parents say when a tragedy like the death of a pet gerbil happens?

1. "Good, I never liked that messy little creature anyway."
2. "Quit your crying, it's only an animal."
3. "Don't feel so bad. We'll buy you another. They only cost \$1.50."

Such responses do not seem far-fetched. In fact, most of us have said something like one or more of them at one time or another.

What attitudes are conveyed by these statements which are lessons in life for our children?

1. "Good, I never liked that messy little creature anyway." This totally overlooks the feelings of the child. The parent's own relief is all that matters. Cleanliness is a higher value than the loss of a loved one. A lesson in values is being taught which puts down the pain the child is experiencing as insignificant compared to the end of an irritating mess.
2. "Quit your crying, it's only an animal." Here we fail to realize that a relationship with a pet is deep, meaningful, valuable. It also approaches a little person's pain with logic that implies that people shouldn't hurt over animals. But since in fact the child is upset over the pet's death he or she should either not show it or harden in a way that will make them indifferent in the future. However, those who develop such indifference usually cannot confine it to animals. They become calloused of heart in general.
3. "Don't feel so bad. We'll buy you another. They only cost \$1.50." This says "life is cheap." You've had one gerbil, you've had them all. There is nothing special about this relationship, this loss. It can be fixed for \$1.50. There are easy answers to life's sorrows.

"We'll Buy You A New One"

Most of us can afford to buy replacements for our children's deceased gerbil, lost ball or broken toys. It is so easy to try to dry their tears by promising "we'll buy you a new one." Since we live in an affluent society we cannot merely say, "Sorry, but we can't afford another"--because much of the time we do have the money. We must learn to allow the sad consequences of carelessness and the pain of loss and disappointment to be experienced. We adults must model this for our children but also allow them to go through these circumstances without simple solutions.

Rescuing the child from his/her pain deprives them of an experience of grief which they can go through and emerge from as a stronger person. The quick solution denies the child the experience of suffering through an early grief. By allowing and understanding the hurt but resisting the urge to "fix it" the child may hurt more. But in doing so he or she will discover that life goes on, the pain passes, new affections develop. They find they were not destroyed by the loss. At a

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Editor: Chaplain Jim Kok

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Editorial: "Thank God for Government - Revisited"

Both the vigorous disagreements and the verbal support have been appreciated as responses to the "Thank God for Government" editorial.

I hold my ground on the "bottom line" conclusion that too often reform, justice, upgrading of conditions and improved treatment of people does not happen without legislation--even among Christians.

The way this point was made in the editorial I regret. It hurt people unnecessarily I now believe, and unfairly. I truly feel badly if the charges made seemed to imply general criticism or personal animosity toward anyone, or that people weren't doing a good job for the most part. We have an exceptionally competent staff from housekeepers and groundskeepers right on down to the administrators and chaplains. Exceptionally good, but not perfect.

In this issue are some facts which ought to provide an effective balance or corrective on some of the statements made in the editorial. They have been thoughtfully provided by the Comptroller, Bill Ver Hulst and Director of Services, Harold Mast.

ed. note: Here, without comment or discussion, are some facts and opinions from Mr. William Ver Hulst:

1. Pension reform -

The Fringe Benefit Committee began meeting in early 1974. The first thing we recognized was the need to change our pension plan. We had many revisions ready for board action in October, 1974. President Ford sprung the ERISA Act on us on Labor Day of 1974. We initiated many of our changes to be effective January 1, 1975 (although not required to until January 1, 1976) and continued to study ERISA with final changes made in late 1976. It has taken the last 15 months to get the pension handbook revised and approved by legal counsel. Therefore, your statement that we changed our pension plan only when government pressed the issue is incorrect.

Hours later the good word comes. Everything is repaired and functioning. Lisa is gaining and the doctor says a baby like that has a strong will to survive. Assurance is given that Lisa Marie will live a normal life.

Several days later the scene changes. Something ominous is happening. Lisa is no longer gaining but instead is steadily declining. Tests are run. The famous surgeon calls to say he has discovered a flaw in the surgery. He accidentally tied off one of the arteries and the only hope of her survival lies in a second operation. It seemed almost too much to hope for, but she survives the second surgery and the mistake is corrected. But several days later it becomes apparent that the damage is irreversible, and within a month she is dead. The surgeon calls to say he is sorry.

A tiny, white, satin-covered coffin with a miniature bouquet of pink rosebuds laid over it. A brief ceremony in a little country church on a cold gray day two days before Christmas. A mother with aching, empty arms trying desperately to be "strong" - accept God's will - be a good Christian testimony to those around her. A husband at her side not knowing how to contain his own emotions and not feeling adequate to console his wife. Many well-meaning people came to encourage and uplift the grief-stricken parents: "God's will is always best" - "All things work together for good." - "She's in heaven now so you don't have to worry about her." "God will teach you through this." - "You never know how bad off she might have been if she had lived." "The shape this world is in today, it's just as well."

A million thoughts raced aimlessly in my mind. I must accept God's will; I must be strong and confident; I must try to learn what God wants to teach me. I haven't been as good a Christian as I should have been. Maybe God had to do this so that I would see the error of my ways. My failures caused her suffering. Now I must be strong and try harder so God will be pleased with me. My God, how can I live knowing I caused her suffering?

This kind of thinking, coupled with several other major problems, led to five years of torment and slow destruction of all that was good within me. By August 1977, I had made two suicide attempts, was unable to care for my children or function in the home. I pushed away all my friends including my husband. At the end of August I was admitted to Pine Rest.

Slowly I began to see myself as a human being created by God with God-given feelings. I realized I had never allowed myself to grieve as He intended that I should. I became aware of the tremendous need I had to let myself experience the natural, human feelings I had thought would belittle my faith.

Through the medium of psychodrama, I relived my pregnancy, her birth and the death. All the grief poured out in tears which had been left unshed for five years. The unjustified guilt I had heaped on myself came to the surface, and for the first time I saw it in its ugly malignancy and chose to let go of it and be free. Through role-playing, I told Lisa I loved her and I was sorry she had to die. Then I heard her tell me she didn't blame me for her death and she didn't want me to suffer for it any more. We held each other close and told each other good-bye.

Two and a half hours later I walked back to my room thoroughly exhausted but totally free. Today I am no longer a slave of guilt. Today I realize that we have a God who understands and accepts my humanness - including my need to feel angry and hurt. Today I am confident that God does not expect instant acceptance of all that comes my way, but patiently loves me as I allow myself to experience the healing process.

God has used the gifted people of Pine Rest to bring healing and new direction in my life.

(Name withheld)

"WHAT DO YOU KNOW OF CHRIST'S COMPASSION?"

What is it that makes us call people compassionate? Is it a special isolated virtue which we call "compassion" or is it something deeper? Is there in that caring perhaps something that flows from their inner being in Christ? An expression not just of character, but an expression of their rootage in the love of Christ? Certainly that is the compassion I'm looking for and you are looking for. That is the compassion we will try to understand a little bit better. We discover it has at least three major components.

First: Compassion is born of true understanding. We read, "When he saw the crowds, he had compassion for them." The word in the original suggests something visceral, a gut reaction of great tenderness, something that flows out of the depths of his being. I wonder how we, people of the church, react to crowds? When you go to the Civic Auditorium and it fills up with hundreds of people, what is your predominant feeling? Excitement perhaps? I recall reading in Richard Nixon's book, Seven Crises, how when he was in South America he was surrounded all at once by an angry anti-American crowd and barely escaped with his life. He felt fear in his gut when that happened. Some religious leaders when they see a large crowd become almost frenzied at the opportunity to manipulate people by the hundreds. What is your feeling when you suddenly find yourself surrounded by hundreds of people? Do you feel uptight, or liberated, or what?

Jesus reacts with compassion--a great turmoil of tenderness wells up within him. Why should that be? Why should a crowd, of all things, draw compassion out of you? The answer is understanding, insight. Jesus responded with compassion because he knew that they were harassed and helpless. They may not have looked that way; they may have looked like a joyful holiday crowd; but Jesus saw through the appearances and knew that religious leaders were laying burdens on these people, burdens of obligation and guilt, and taxed them spiritually to the utmost. He knew that political leaders were laying burdens on these people, taxing them financially to the utmost by periodic raids on their income. He saw through the appearances and knew they were harassed, subject to periodic attack and helpless, unable to counter with anything. He saw them as sheep without a shepherd, that is, as precious creatures of God in a predatory world, in a fallen world. Well, I wonder if we people of the church, for all our position papers, have discovered the sheep without a shepherd with no one to lead them, no one to stand by them, no one to protect them, no one to care for them, no one to see to it that they are fed as God's fallen creatures: the aged in their nursing homes, the sick with inadequate or nonexistent health care, the unemployed teenagers in the ghettos, the dropouts sitting in their apartments, the wealthy who find that wealth cannot buy what they really want; and do you view these people then as brother beings and sister beings who are hurting and helpless? Do you see through the appearances of this, to people, harassed and helpless and very tired? Well, Jesus had no illusions about the poor either. He did not idealize the poor. He had no romantic notions about the poor. He did not equate poverty with purity. He knew, as some of us may discover by long experience, that the poor can be just as materialistic, just as greedy and grasping, just as vicious and oppressive as the rich.

Jesus does not romanticize about the objects of his care. He is not an auto-

matic, naive supporter of liberal causes, but neither is he a cynic. He responds to peoples' needs, from broken finger tips to broken hearts. Unlike the churches which advertise that they offer spiritual care, and budget \$3,000,000 for a building, and none for people in physical distress. His compassion is more than a sentiment that flits through the mind. It has in it the power to heal and he stays with it to the end. Jesus stays with his compassion to the end--to the end! It arises from a realistic understanding of the predicament of man. That is the first element: understanding people.

There is a second element in compassion--the element of outrage. We hear of it in John 11, the chapter which tells us with unsurpassed grandeur of Jesus' reaction to the reality of death. We see Jesus weeping and we wonder why, because in a matter of moments he will call Lazarus from the grave and restore him for the weeping sisters. Why should he weep? He could have prevented the death by coming a couple of days earlier. He is about to undo the death--why does Jesus weep? The word John uses suggests a furious inner disturbance of anger. It's the same word that the Greek playwright uses to describe the snorting of the stallions about to enter battle. In the face of death, in the presence of all these grieving people--relatives genuinely broken-hearted and professional mourners professionally involved in this funeral--surrounded by death, there arises in Jesus a powerful sense of the abnormality of it all, of fury at the mounting sadnesses of this scene, a strong negative reaction to the unbelief and insensitivity of people who let death call the shots in human life. And he snorts in his spirit at it all.

It's a sense of abnormality of the kind that made Moses slay an Egyptian in his youthful impatience--that explains his outrage. It is also a complacency such as we see among the wealthy women of Samaria in the days of Amos that calls forth this outrage. True compassion, the compassion of Christ in us, has in it this element of moral outrage and, I say, you cannot trust Christians incapable of this outrage, Christians who never get mad at anything--either at the injustice that eats away human lives or the complacency that lets it happen. It is a dead church which snuffs out the capacity for outrage present in compassionate people. So much for the second component: the capacity for moral outrage.

There is a third: the hardest of all perhaps, it is the element of identification with needy people. At the heart of Christ's coming into the world, Christ's coming in the flesh, is God's identification with us human beings, fallen, sick and morally rotten. We see it in action, this identification. We see it in action in Christ all the time when he prays for the rude young men who nailed him tightly to the wood, when he pleads for the release of his own disciples, when he makes arrangements for his mother from a cross, when in the night of his arrest he heals a slave's ear.

This identification is so strong and so persistent, it becomes the object of the world's anger, so that Christ is ranked among the criminal element of society. He is numbered with the transgressors. He fulfills the law of God in its innermost intent, so fully and so consistently that he is deemed lawless by the authorities of church and state. Don't forget that he who identified with us more than anyone else in the history of the world was crucified as a lawless person.

There is the radicalism of Christian compassion. The radicalism in which we are allowed to grow as God's people--a radicalism that befits us. It has these three components: 1) It is based on a realistic understanding of human beings

without any shimmer of romance to cover up the reality. 2) It fits in with the sense of moral outrage both against death and injustice and complacency. 3) It so strongly identifies with the weak and fallen that it is misidentified by the authorities as lawlessness. If you are prepared to be Christians, you had better be prepared to risk your reputation as law abiding citizens, or your reputation as a safe member of the middle class, for you who follow Christ follow him into the zone in which your motives will be misconstrued and you will be misidentified as an unsafe element in society.

And that, in short, is the message I wanted to share with you--the message of Christ's compassion and what it is.

Rev. John Vriend
Church of the Servant, Grand Rapids, MI

ed. note: John Vriend wishes to acknowledge Os Guinness' book, The Dust of Death, as a source for some of the points in this sermon.

Thank you! to all of you who continue to keep in touch with us. Your support, appreciation, birth announcements, address changes are very valuable sources of encouragement. When certain articles are helpful or especially meaningful to you - we'd love to hear about it. Nothing has a copyright in the Chaplains' Newsletter. Use it if you wish. Acknowledgment of source is deeply appreciated.

II Cor. 6:10 has meant a lot to me lately.

Sincerely, Jim Kok

"What You Think Makes A Difference Too"

or ("Feelings Aren't Everything")

Fear of lightning can be reduced by knowing that being in an enclosed car or house is very safe. The fear may not be totally eradicated but good substantial information from a reliable source will be very helpful for the terrified person. Knowledge affects our feelings. How we think is vital to our emotional state.

A child given everything he wants may think that life is that way. Growing up he will discover that most of the time life does not follow that pattern. People don't always cooperate, hard work is a prerequisite for most rewards, thorns and thistles grow up everywhere spoiling the beauty of the garden. Thinking must change. Expectations must be altered or despair and anger will overwhelm. Intense feelings leading to destructive behavior may arise out of such mistaken ideas about life trained in at a young age.

Raymond Moody's books are about the experiences of people who have been clinically dead but revived. They relate stirring accounts of a beautiful experience with a "being of light" while they were "dead." Many find this information in combination with the Bible's promises a profound reassurance. Fears of death are reduced. Sorrow over leaving loved ones may be no less intense but death itself loses its sting somewhat. Information affects feelings. How they think changes what they feel.

The American way of thinking, as taught blatantly by T.V. commercials and programs, is that there is an easy, affordable solution to life's problems--"Relief Is Just A Swallow Away": "Things Go Better With Coke," etc. This teaches us to think happiness can be found in something or somebody or somewhere. Unhappiness need only last until the right combination of possessions or moves is achieved. This thinking results in perpetual search or accumulation in the hope it will soon come together in joy. Frustration, despair, unhappiness, depression can arise out of this futile way of thinking--and acting.

It is superficial and temporary to merely "get feelings out" cathartically or talk out these frustrations of life. What good does the feeling approach to therapy offer if the patient's thoughts, expectations and outlooks are not changed?

Can we help people with grief by encouraging them to talk and pour out their hurts when they believe they need the deceased person to survive? They must also begin to think accurately about their own potential.

While listening long and deeply to feelings we need also to be perceptive of flimsy, superficial, hopeless belief systems. Challenging these and offering sound Christian alternatives can be a substantial long-range therapeutic gift.

One of the most common distorted thought systems is that held by Christians who believe it is both desirable and possible to have no anger. It is futile trying to persuade a Christian to express anger or talk about it if he believes either it shouldn't be there or it isn't. He must be retaught from the Bible. Rethinking this is as essential. It will make him sick again later unless he believes anger is a gift of God to be used appropriately. Changed thinking makes a difference.

Many of our troublesome, pathogenic or destructive feelings are conceived by inappropriate expectations--of other people. We think people should respond a certain way. And when they don't? Gloom, anger, hurt. Our thinking sets the stage for excessive upset.

Book Review:

If God Does Not Die by Bernard Martin

Bernard Martin, nearing the age of 60 and the milestone of 30 years as a pastor, was stimulated by a professor of psychology to ask, "Who really am I?" The personal inventory that this question generated caused a dramatic shift in this man's perception of God, himself, and others. Although he had been an effective pastor in the traditional sense, had suffered much (his wife's prolonged mental illness and subsequent death and children departing), and had spent years in diligent Bible study and many nights in prayer, he came to a conclusion that his ministry had lost its meaning because he was clinging to a petrified system--a system learned in seminary and reinforced by his parishioners--which no longer meshed with the reality he uncovered. He discovered that in his acceptance of a moralistic system he had lost touch with reality--with his humanness.

Martin has made some striking observations in his book which sound heretical upon first reading, are without a doubt frightening, but do have something to say to those who would truly minister.

1. My God.

- a. Martin: "It is necessary to kill one's God! It is necessary to kill the God that we have learned!" In other words, I can construct a God of my own who will give me protection--security and peace. Yet, "it is indispensable that this fortress" of my own making fall, for "it hides God from me."
- b. My reaction: Is it possible for me to do this? Do I wish to do this and call my perception of God into question because it may force me to re-evaluate some of my cherished notions about God. Yet when I fear this I can take to heart what Martin says and implies, i.e. God is not dependent on me or on what I know, therefore, if I don't shake off my perceptions "the true God will die for me and I will use my God to ignore the suffering and confusion in the world."

2. Necessary Unbelief.

- a. Martin: "One cannot progress in faith without calling into question everything that one has previously believed....One cannot turn aside from doubt without at the same time abdicating one's true humanity...." Restating this: doubt is an admission that one is human and that he is a sinner. "The man who says, 'I have no doubts' hides from himself."
- b. My reaction: This is very hard for me to accept initially; I want to show my strength and my commitment to my Lord by never doubting or at least by never admitting it; yet, if I am honest with myself, I must admit that I do doubt and Martin's comments are a relief because they indicate that I am not alone in my doubts.

3. My Bible.

- a. Martin: "The whole perspective of the Bible is conditioned by one's point of view...every person can find in the Bible the questionable contentment of being what he is, of thinking what he thinks, of doing what he does."
- b. My reaction: I get this feeling often, e.g. when I might preach a sermon with a specific thing I do not wish to say, I may find someone hearing that very thing. Yet, my desire in my own study of Scripture is to work against this tendency to view things from my perception so that I can better listen to

But lost in the din is the voice within crying
Stop! Be wise. Is this the life you prize?
A collection of things gathered while rushing to die
but never finding out the 'why'.

How do I destroy me? I have counted a few of the ways.
Must I always to destruction flee?
Can't I finally learn to be? To live now with no delay
and even learn how to play?
Where do I begin?
By listening to the voice within
To decide I want to change and stop the blaming game
Then finally I can walk and not be lame.

The price I pay is not cheap
but something of value is what I will reap.
I will begin with hope, reach out with love,
Seeking to care and daring to give
So before I die I will finally live!

from CAN YOU WAIT TILL FRIDAY? by Ken Olsen (Fawcett)

* * * * *

Today, Lord

questions knife me

answers ho-hum around

Lord, today

be patient

with the little girl

that's me

"S-O-B" Therapy

Lately there have been some very "choice" names and charges leveled at the popular and practical therapy called Assertion Therapy. Many of the charges center around the theme that Assertion Therapy encourages participants to become selfish, superficial, self-centered, humanistic, and narcissistic. It is also charged that Assertion Training is limited both in its scope and idealism. Other claims are that it encourages a self-directed life in which the individual is his own coach and judge.

Speaking Out Boldly (S-O-B) is one of the newer and more positive phrases describing Assertiveness Training at Pine Rest. The authors of the new term "Boldness" felt Assertiveness Training, outside the Christian context, was incomplete and self-defeating for man. Thus some of the concepts of assertiveness were combined with Christian guidelines to form the concepts of "Boldness." The word "boldness" is used repeatedly in the Book of Acts and characterizes the Christians of the Early Church. They were able to speak out courageously without being held back by the possibility of embarrassment, rebuke, or rejection.

Many of the aforementioned charges hold elements of truth because traditional Assertion Training is based on a humanistic philosophy and psychology. However, these charges represent a one-sided view of the concepts of Assertiveness Training. It is true that there is an emphasis on standing up for and expressing individual rights which may facilitate self-centeredness and selfishness. The charges fail to recognize the great emphasis that Assertion Training places on the importance of others. In the twelve "Basic Tenets of an Assertive Philosophy," eight of them acknowledge the importance of others, such as:

1. By trying to govern our lives so as to never hurt anyone, we end up hurting ourselves and other people;
2. If we don't tell other people how their behavior affects us, we are denying them an opportunity to change their behavior;
3. We all have a right to express ourselves as long as we don't violate the rights and dignity of others;
4. Sacrificing our rights usually results in training others to mistreat us;
5. Not letting others know how we feel and what we think is a form of selfishness;
6. There is more to be gained from life by being free and able to stand up for ourselves and honoring the same rights of others;
7. When we are assertive everyone involved usually benefits;
8. When we do what we think is right for us, we feel better about ourselves and we have more authentic and satisfying relationships with others.¹

Assertiveness Training emphasizes expressing and demonstrating emotions and feelings. The expression of love, warmth, caring, and compassion, are important

(continued on other side)

¹Jakubowski-Spector, P., "Self-Assertive Training Procedures for Women," in Psychotherapy with Women, Carter, D. and Rawlings, E., eds. Charles Thomas Company, Springfield, Illinois, 1974.

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Editorial

WHOLISTIC TREATMENT AT PINE REST

Wholistic medicine is growing. Centers are appearing in various cities around the United States and Canada. This approach to healing considers the person in a different way than traditional medicine. Instead of merely symptoms, the whole person is treated. Illness involves the physical, social, spiritual, nutritional, psychological dimensions. And others. All of these are seriously included in the rehabilitation process. Naïve exclusive trust in medicines is not present. Simplistic reliance on prayer is absent. Both are used in healthy combination with each other and every other discipline concerned with the well-being of people.

All the ingredients are present at Pine Rest for wholistic medicine. In addition to the medical profession there are nutritional experts, occupational and recreational therapists, activity therapists, social workers, psychologists and pastors. There are also many others--in personal contact with patients whose role in healing is already significant though unrecognized--ward clerks, secretaries, food servers, cleaning and housekeeping workers; lab, x-ray, pharmacy people; less directly, but still a part, are those in maintaining, beautifying, record keeping, hauling, etc. All contribute to an atmosphere, an environment, a setting, which is vital, according to wholistic medicine, in health restoration. (Order, beauty, integration in the surroundings can contribute to the same needs inside the persons.)

We may be accidentally practising wholistic medicine at Pine Rest. The ingredients are here and working together somewhat. Intentional wholistic commitment and planning is needed. Recognition that healing is a matter of the whole person. No one approach knows the answers. Healing is a complex process of restoring the individual's spirit, values, chemical balance, emotional hurts, life-style, commitments. Deliberate weaving together of the various approaches already working here is called for. Intentional program planning is needed that fully embraces the reality of God's healing presence along with the varieties of emphases different people represent--i.e. appeals to intellect, emotional catharsis, chemical therapy, physical activity, behavioral therapy. It is time that we all come together, eschew professionalism, eliminate elitism, cooperate,--as God's healing instruments.

Christian wholistic treatment, taking the whole person into consideration celebrates the presence of Christ working in a healing way through many people. Having overcome the powers of evil, Christ provides a level of confidence that though struck down we will not be destroyed.

J.K.

GIVING IS A SIGN OF POWER

"The most widespread misunderstanding is that which assumes that giving is 'giving up' something, being deprived of, sacrificing. People whose main orientation is a nonproductive one feel giving as an impoverishment...just because it is painful to give, one should give; the virtue of giving to them, lies in the very act of acceptance of sacrifice....

"For the productive character giving has an entirely different meaning. Giving is the highest expression of potency. In the very act of giving I experience my strength, my wealth, my power. This experience of heightened vitality and potency fills me with joy. I experience myself as overflowing, spending, alive, hence as joyous. Giving is more joyous than receiving, not because it is a deprivation, but because in the act of giving lies the expression of my aliveness."

Elton Trueblood

YOU WHO WISHED TO BE BORN
IN THE MIDST OF OUR SINS

You are Holy,
you who wished to be born in the midst of our sins
the better to pardon us,
we beg you:
Lord, have mercy.

You are Strong,
you who wished to be born weak as a child
in order to give us strength,
we beg you:
Christ, have mercy.

You are Immortal,
you who have to put on a body to die
in order to give us immortality,
we beg you:
Lord, have mercy.

Holy God, strong God, immortal God,
give the peace of heaven to our earth,
and open the door of your mercy
to the beggars of your love.

Letter to God, dictated to Mrs. Rae Sieplinga by her daughter Bree, age 3.

"Father, I love you (and it's the Father up in heaven and Jesus, God's son). This card is for you and I will send you this letter and throw it up to you. I love you--you do me and I do you. When I die I will be up in heaven with you and when I'm hungry you will feed me. It's a nice day, but melt the snow for me 'cuz I don't like this weather. God, I pray for you so you won't get hurt and die. You only know when we're gonna die. Will I be little when I die or bigger? Jesus, I love you. I love both you guys. Everybody loves you. Jesus is already grown up.

"Is there any toys up there? I love this world. Thank you for all this world. I'm gonna make a picture and throw it up to you. Look at this letter every day. In my bedroom, watch over me at night time. The little Lord Jesus, when he was little, we saw he in a book (not for real). I like drums. I hope there's a band up there in heaven. Thank you for Erin because I'm her sister. Father up in heaven, make Sarah better and don't let she die because I want to play with her and I love her, and I love you, too--'cuz I'm going up to heaven to live with you when--well, you know when, right?"

Love,

Bree Sieplinga

BOOK REVIEW

Where Is God When It Hurts? by Philip Yancey
Published by Zondervan, 1977, 187 pages, \$3.95

This book is divided into three parts with four or five chapters in each. The three divisions are:

1. Why Is There Such A Thing As Pain?
2. How People Respond To Extreme Pain
3. How Can We Cope With Pain?

Interesting and easy to read, a balanced study of pain and God's role in it. Very helpful at a time when some people are promoting a return to miraculous solutions and others are saying there are no answers at all.

Working with hurting people, all the time, we hear the questions and claims about God's place in pain. This book will help in sorting some of these ideas out.

This is an award-winning book worth buying.

J.K.

FORGIVEN LIVING

"Why can't I feel like God forgives me? Maybe it's because I can't forgive myself."

How often we hear such words. We hear ourselves saying them. Often when people are experiencing this lack of forgiveness they have, in fact, done something terribly wrong.

Sometimes inability to forgive self, or to experience the assurance of forgiveness from God, is caused by failure to take full responsibility for the wrong in which he or she was involved. We blame others, justifying ourselves, at least partially, on the basis of somebody else's action or on circumstances which prompted us or precipitated the sin. This may block assurance of forgiveness. Without guilt forgiveness is meaningless. Justifying ourselves, holding something or someone else responsible for what we did prevents a clear verdict of guilty. In that case who needs forgiveness? We must take full responsibility for our wrong doings. Then forgiveness is possible. We can only be forgiven for that wrong which we, in fact, did willingly participate in.

People who have committed grievous sins, or have in some way participated in a catastrophe, like driving an automobile in which someone else was killed, often live as if they must pay for this the rest of their lives. Such people contradict the whole spirit of Christ's forgiveness by taking up a life-style or attitude which in effect says, "I am guilty and now I may not be happy again. I must now begin a life unsmiling, joyless, undeserving of looking others in the eyes, or walking once more with my head up."

Forgiveness of sins both real and imagined, of guilt both true and false, implies that whatever our sin or error may have been, we may and must allow joy to re-enter our lives.

A grievous error, whether accidental or deliberate, does require an appropriate measure of grief, remorse, and retribution--when possible. But any tragedy is compounded if that remorse dominates the rest of the person's life. The sin is multiplied if forgiveness is not accepted and the Christian lives as if he or she has to pay for his or her own sins or mistakes. Sins, errors, accidents, with disastrous dimensions, are inevitably their own punishment. In other words, it is impossible for them ever to be totally wiped from memory. Some pain will always be there in recalling that error. This is inevitable in our human condition. But it is neither necessary nor in any way appropriate for the Christian to behave as if he or she may not be happy again because of needing to pay for whatever has been done.

I know a young man who no longer smiles because he was the driver of an automobile that went off the road and his friend riding with him was killed. An extensive period of mourning and remorse has passed. Still no smile. He feels that he must pay, that he has no right to be happy if his friend is dead.

Recently I talked to a young woman who was fraudulently enticed into an

illegal transaction. When she discovered what had happened a profound sense of guilt came over her. She feels she must pay with her happiness. There are many others who feel they have no longer a right to happiness. Some are those who have lost a loved one. I know a young boy who was in an accident in which his sister was killed. He feels guilty that he is still alive. The least he can do, his reasoning seems to be, is to let his happiness die with his sister. His sorrow and loss has been distorted into a kind of guilt that does not easily find forgiveness. Frequently loss of a spouse may lead to the death in spirit of the survivor because of these same reasons. Guilt so frequently accompanies the death of someone close. Guilt over words unspoken, hostile attitudes, old resentments. Even in the best of relationships it is present.

Jesus linked healing of illness to forgiveness on several occasions. Living with guilt (and other inner conflicts) can make us sick--both physically and emotionally. Jesus understood this in a way we are just barely getting some insight into. This forgiveness must be lived, not just thought about.

Forgiven behavior is to live in such a way that we allow laughter, smiles, the light in our eyes to return. Frequently this may involve a decision to allow it. This decision may be made and must be made, if we accept Christ's promise of forgiveness. It means that we can begin to act out what is true in God's mind, that whatever happened, for which we are guilty, no longer exists. If that's true in God's mind, while it may not be so in our own, we may begin to live as if it's true.

"Come now, let us reason together,
says the Lord:
though your sins are like scarlet,
they shall be as white as snow;
though they are red like crimson,
they shall become like wool." Isaiah 1:18

J.K.

Book Review

Love Within Limits, by Lewis B. Smedes
A Realist's View of I Corinthians 13
Published by Eerdmans; 135 pages, \$3.95

For the person struggling with love no easy answers will be found here but exciting interpretations and expansions of the many dimensions of love.

It is written for those who do not see life in blacks or whites but see many sides and have to make choices. For instance: "Love suffers long." But there are limits to long suffering. "Love is kind." But kindness is tough as well as weak. "Love is not jealous." But God is jealous!?

Persons valuing assertiveness training either as student or teacher will benefit by special reflection on chapters five and six: "Love Does Not Seek Its Own Rights" and "Love Does Not Seek Its Own Self." Qualifying these statements in a realistic way, Smedes tells of the conditions under which a Christian may seek his/her rights but also talks about sacrificing our rights.

J.K.

The Ragicette Machine

There is a new vending machine about to be installed in Mulder Therapy Center to sell Ragicettes. This is a small cylinder shaped object which is put in one or both ears. When put in the ear it causes certain reactions which people describe as pleasant and many find relaxing. Millions are being sold since they tend to be habit forming.

Having this product available should be a real blessing to many of our patients who depend on the Ragicette.

The Surgeon General of the U.S. Government has warned that use of the Ragicette can cause a type of ear infection that can even be fatal. But the Ragicette companies say this isn't true and even though we are a medical center we feel the people who make the product know better than the medical people.

It is ironical, however, that a hospital, devoted to healing, would sell a product regarded by medical authorities as dangerous to health.

Usually the drugs and chemicals a patient is depending on are taken away upon admission to the hospital in order to prescribe more appropriately. But the use of the Ragicette with its chemical effects is encouraged. This seems strange.

But think of what distress it might cause a Ragicette user if he couldn't get a package when he ran out. It is uncomfortable not to have what you like when you like it. The last thing we want for anyone is that they experience withdrawal pains. We want our patients to be happy, not upset. Some might have to think about their problems when they could be leaning back with a Ragicette in each ear, forgetting everything.

It is, when you think about it, silly and unkind to follow the example of other hospitals such as the University of Michigan Hospitals. They say they are trying to help people and still they forbid the sale of Ragicettes thereby causing much distress and discomfort. Shame on them!

J.K.

* * * * *

Sometimes our mouths
 speak the same words
 But our hearts do not
 understand
 the same language.

Gladys Gritter

"Recycling Garbage and Guilt Feelings"

Garbage is worthless junk. That's the attitude most of us have been brought up on and many of us retain. Gradually a change is happening in our notions about garbage. In the lifetime of many of us we are likely to see garbage become a highly sought after resource. Something very valuable. We are finding out that garbage can be a source of methane gases which are given off as the garbage decomposes. This gas can be used for heating homes and factories and for fueling vehicles. From trash and garbage can be salvaged valuable paper, metal and plastics which can be profitably reused.

Feelings of guilt are something like garbage. Such feelings clutter up our insides and seem to have no worth other than taking up space and infecting us with undesirable thoughts and feelings. Often this is the kind of garbage that weighs people down with despair, discouragement and gloom. It can be very self-defeating. Guilt feelings can make a person behave like he or she is just a receptacle for garbage and not worth living nor deserving of happiness again.

Guilt feelings are a gift of God. Like pain of any kind they have a beneficial role. Knowing about guilt feelings can keep us from certain kinds of behavior because we do not want to live with the agony of guilt. Once we have committed a sin or erred in some way that causes us to feel guilty we have a choice about what we are going to do with that kind of garbage. God gave us the emotion, or the feeling. Our response should be to recycle it into something good or valuable. He did not intend for us to be carried with it to the dump. He intended for us to discover through our guilt feelings valuable new insights about life and richer, happier, more creative and obedient life styles. Guilty feelings should not be the beginning of a life of frowning and the extinguishing of light in our eyes, but the beginning of a new awareness of grace and forgiveness. A new opportunity to grow.

A man's wife was accidentally killed in an auto accident. Since he had been driving he felt responsible for what had happened. Several months later he was admitted to a hospital plagued by feelings of guilt over what "he had done." Most of his life, he said, he had been able to make retribution or amends for the wrongs or accidents he had been involved in. He'd always been able to fix things up again when he was wrong. Now he was trapped by the irreversible nature of this event. There was nothing he could do. His life style now was clearly saying to the world around him that he must pay for his part in this accident by living with joy drained out of him. He would now go on as an advertisement of miserableness to make retribution for his guilt.

Carrying that kind of guilt and unhappiness has a pious ring to it. But it is a gross distortion of anything Christian. Guilt feelings are a gift from God intended to help us avoid evil or when it occurs to enable us to channel the power of the feelings of guilt into new life, better life, richer life. We can make something good, valuable and beautiful out of something that seems like garbage. But like ordinary garbage it mostly stinks up the area if it just lays around the house. It will make the most beautiful mansion ugly. Unless recycled it is only an evil. The same is true of guilt in our hearts.

THE ANONYMOUS MAN

Those who do evil crave anonymity -- burglars wear gloves to avoid leaving fingerprints, vandals do not give a return address and thieves deliberately neglect to leave a calling card. Therefore it is spiritually refreshing to highlight a man who is anonymous in doing good.

Twice a year, every Spring and Fall, a man delivers to the Rustic Market of P.R.C.H. a large quantity of hand-crafted wooden articles including bird houses, desk caddies, jewelry boxes, shadow boxes and a variety of footstools. He asks for no receipt for tax purposes; he expects no written letter of thanks from any official. When asked his name, he politely declines to give it; seemingly it would rob him of the joy of giving if his identity were revealed. Possibly he conceives his anonymity in giving to be an application of the principle, "Let not your left hand know what your right hand does" (Matthew 6:3). I wonder if in some way his personality resembles that of Anonymous who was a companion of Cleopas. Both were disciples of Jesus who encountered the Risen Lord while en route to Emmaus on the first Easter Day (cf. Luke 24:13-35). All of my speculation can only be pure conjecture.

It is difficult to say much more about the friend who is a careful craftsman and generous giver. He must be a good person with a worthwhile name, known to him and God, but not to us. It isn't necessary that our curiosity be satisfied concerning his identity; God knows. We can be sure that He will reward all good done in His name -- including that of the anonymous giver.

Thanks to God dear friend for you first of all, and secondarily for your gifts which bring pleasure to purchasers and useful income to the Rustic Market. The spirit of the Lord dwelling in us helps us to see more clearly Mr. Anonymous, the greater intensity of the Spirit of Christ living in you. Your "action sermons" move us to desire to acquire more of your humility -- even though you had no idea that this would be the best result of your benevolent craftsmanship and diligent discipleship.

Your anonymity inspires me to be anonymous too -- and I freely judge that we would both openly agree to name the name of Christ who deserves to be named by every believing heart.

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Editor: Chaplain Jim Kok

Dear Friends,

You have heard of a school of fish, a covey of quail and a pride of lions. Maybe you've heard of an exaltation of larks or a bouquet of pheasants also. We want to wish you...(using our homemade collective nouns)...

A beatitude of Blessings

A chalice of Cheer

An outlook of Optimism

A ring of Growth

An enthusiasm of Health

A fullness of Hope

A hug of Happiness

Through Christ our Lord
and good friends



Jim Kok
Bob Uken

Duane Visser
Wm. L. Hiemstra
Nick Vanderkwaak

"The Patient Isn't Always the One Who Needs the Most Help"

The news article that follows is a commentary on modern life in a scientific-technological age. It is one example of how an institution established to serve people, can lose sight of the people themselves. This happens so easily. Efficiency, procedures, rules, administrative directives, budget issues, become more important than people. Sometimes we can become so engrossed in a person's symptoms that we fail to see him or her. We can become so engrossed in healing the problem that we hurt the person.

'Till Death Do Us Part'

MILWAUKEE (AP) — This is a love story.

Lew Morrison is in love with his wife, Estelle — and has been for 67 years — and nobody is going to split them up.

Morrison, 91, and his wife, 89, have shared a room at the Woodland Health Center in suburban Brookfield for the past two years.

But Morrison's health is failing, and nursing home officials suggested that he move from the couple's present room to another area for intensive care patients.

But Morrison, former outdoor sports writer for the Milwaukee Sentinel and a former world flycasting champion, wasn't going to leave his wife of nearly 67 years without a fight.

"I don't care how old I am. I'm not about to take a horsewhipping from anybody. I talked real plain and they started listening," said Morrison. "We're getting along in life, and we've spent all this time together," he said. "We should be left to have our last years together, too."

Nursing home officials have agreed, at least temporarily, to allow the couple to remain together.

"Estelle is happy now, anyway," Morrison said. "She had been crying a lot. I don't need that much extra care, anyway. Just a few pills a day, Big deal." He vowed, "The only time we'll be broken up is when one of us leaves this world."

"Sure we love each other," he said. "Oh, we fight a lot, too. Always have. But after nearly 67 years, this has to be the longest fight on record, and I'm not willing to end it."

Overwhelmed and intimidated by professionals and experts, the average person passively submits to many de-personalizing arrangements and treatments. Most of us will not do what Lew Morrison dared to do. He did what we ought to do in similar situations. But it shouldn't have happened in the first place. Intensive care became an end in itself that overlooked a lifetime of companionship as if it didn't matter anymore. Something is sick there and it isn't the patient.

Denise

W

BEYOND HEALING

(What does the "Christian" in Pine Rest Christian Hospital mean?)

It doesn't seem justifiable to call ourselves Christian just because of the origins of this hospital; the Christian people and churches involved, the statement of purpose and philosophy. Who knows how much of that is still present in what we're doing today?

It isn't valid to call "Pine Rest" "Christian" because of its chapel, chaplains and spiritual growth groups; religious history interviews and devotional exercises. These can also be found in state hospitals and other private hospitals. These qualify us to be called a Christian hospital at about the same level that America is called a Christian nation. Just because there's a lot of religious activity doesn't mean that the heart of the matter is "Christian".

The heart of the matter is people with problems stepping out of their home environments into this setting to get help. There has to be something at the center of the helping process which is entitled to the label Christian. Just providing a place of help is worthwhile but not enough.

At the center of this hospital are people interacting with people in a multiplicity of styles and forms aimed at helping them "get better." Many of the modes of working with people are no more or less suitable for the label Christian than is a softball class. Calling softball class "Christian" just isn't done; it isn't appropriate. The same is true of handing someone a pill, leading him through a psychodrama, teaching him about his feelings or getting him to talk with his wife in a new way. Very helpful, important, essential. But not necessarily distinctively Christian.

The heart of the matter is helping people with problems. So there must be a deliberate attempt by therapists and other helpers to deepen the helpees relationship to God, or in some way walk with him to discover God in this crisis. "Healing" is not enough. Problem-solving is too superficial. "Adjustment" is trite by itself. All helpers are rendering pastoral care. Christian helpers should be giving guidance that brings out a clear awareness of the Father's hands holding us. It's helping that builds a person's security on something truly solid and lasting.

The way in which a Christian therapist or helper does his pastoral care can not be prescribed by one for another. But that he is looking "beyond healing" in his work is essential for a Christian therapist-helper.

The true explanation of Christ's compulsiveness resides in the leading of the Spirit of God. The Spirit of the Lord had come upon him and within him. The Spirit led him all the way - in the wilderness, to the mountains, into the temple, within the garden and upon the cross. In relation to the Spirit he was born, borne long, borne up, borne down, borne up again while always looking for the new birth in others.

The cross of the Compulsive Christ was not the unexpected, irrational consequence of stubbornness. The cross of Calvary was not a point of no return from which Jesus of Nazareth wished to retreat. It was not as if He had gotten Himself out on a limb from which He could not get back. Rather He was compulsively active and passive so that He was nailed to a cross bar in order to draw all men unto Himself. The cross of Calvary is not a symbol of idealism gone wild. Rather it is a symbol of redemptive realism which integrates God's compulsiveness with Christ's in a captivity which makes men free. The cross is not a dead end result of a poorly calculated risk. Instead, it is a divinely planned intersection to the King's highway where no travelers turn back.

During Lent we don't remember a champion who fought for us until he was forced to quit. Jesus of Nazareth was not looking for an easy way out; He was pursuing a true way into fellowship with God for sinfully compulsive people such as we are.

What is our place in relation to Christ's compulsiveness? His master plan contains innumerable details, none of which is insignificant. The compulsive Christ now utilizes divine power and the employment of various human agents to bring persons into His redeemed fellowship. He uses an evangelical priest on Timor in the South Pacific, a prison chaplain at Lewisburg, a janitor at a factory, an executive in some imposing office building or a minister in some church or chapel.

The surgery is basically the same. Skillfully He uses the instruments of the Word ~~of~~ Spirit. Compulsively the compulsive Christ pushes aside layers of doubt. He removes tissues of pride. He cuts away the mass of soul-destroying hatred. He engages in heart surgery without anesthetic as He gives us His heart so that we may give Him ours.

✓ We must become more Spirit-led in order to become more free from the sinful compulsions that bind us to self and Hell, so that we shall become more bound in faith and devotion to the compulsive Christ: then we will become progressively free to serve Him here and now as well as later in His presence. It is therefore possible for Christians to have joy in Lent because of the compulsively completed redemptive work of the Man of Sorrows. Led by the same Spirit that dwelt in Christ believers will want to say compulsively with Paul, "For me to live is Christ."

I must needs go home by the way of the Cross
There is no other way but this,
I shall ne'er get sight of the gates of light
If the way of the Cross I miss.

This was Christ's compulsion. In a different sense it can and should be ours because it was first His.

adequate, then we can see in marriage a foretaste of that as we grow together in comfortableness and security and an atmosphere where we can be ourselves and know we are totally accepted. The home then can be like a harbor to which we come for shelter from the storms of work and the struggles that need to be faced outside the home where this kind of total security and acceptance is missing. In the home we enter into an atmosphere with each other where we are basically committed to serving each other and providing to each other the love we all need to grow.

J.K.

* * * * *

"Witness From Weakness"

Why is it that people seem to have difficulty being interested when someone is telling about their "fabulous" vacation or talented child? The same reaction occurs frequently if a Christian talks about the wonderful relationship he/she has with the Lord or how all his problems have been taken away by Jesus.

Strong, positive, exciting experiences have a way of causing other people to back away. They are threatening because so few people are in that same moment able to identify with such good feelings. Hearing such victorious witnesses makes most people feel worse; like they must be lousy Christians because life for them is more of a struggle. For most, thorns and thistles, disappointments and worries, crowd the path of life.

A far different reaction occurs when someone self-discloses about a failure, weakness or struggle he has in his life. Immediately we all are encouraged -- especially if the struggler is someone we have looked up to. We're reassured because that's how it is for us too -- not so easy, not so glorious.

My wife tells how comfortable it made her feel when a psychiatrist mentioned a "tension" going on between himself and his wife. From then on it was possible to see them as real people.

Talking to each other about how it really is may include joys and victories if sorrows and losses are not always left out. We are in fact more likely to enjoy and celebrate with one another when we are also allowed to weep and hurt with each other.

One of the encouraging parts of the Scriptures is the openness and honesty about the struggles, griefs, and pain of Biblical people. Jesus himself wept, agonized, hurt. The apostle Paul speaks of many hardships including a time when "we were so utterly, unbearably crushed that we despaired of life itself."

It is strange to find present day Christians so bent on being positive and "good Christians" that they deny the kind of reality that is so evident in Biblical people.

J.K.

VISITING THE SICK AT HOME AND HOSPITAL

The care and concern of people is a vital part of the healing process. Being left alone, loneliness, feeling unloved works against healing in any kind of illness. Being cared about is very important for healing and wholeness.

Visiting the sick in a hospital is one way in which we can as fellow Christians show our concern and be part of a healing influence. Unfortunately, many hospital visits have an unpleasant and unhelpful side to them. For one thing, frequently, the patient who is sick, weary or tired becomes the one who feels the pressure to entertain or visit with those who come to see him or her. So when there are numerous visitors or insensitive ones who fail to read the clues of tiredness, the visit may be in fact slightly resented and probably not part of the healing process at all.

It is of course very difficult to know when coming to see a person in the hospital is going to be appreciated and therefore helpful. A telephone call to one of the close relatives of the hospitalized person may help to evaluate this. Sometimes calling the nursing station to which the patient is assigned will help us decide. If the person is very weak, tired or having many visitors we may decide instead to send a letter or a card. (Cards are greatly appreciated especially if they include a note and not merely a signature). When we visit, we must be aware of non-verbal clues the patient may give which indicate extreme tiredness or sickness that precludes a long visit. A two-minute visit to someone who is quite ill or tired will be adequate. Usually ten minutes is a maximum.

Another strange and ironical fact about visiting is that a person can be ill at home for days or weeks with few callers but as soon as they are hospitalized, friends and relatives descend by the score. Then upon discharge from the hospital when a long period of convalescence may be required, friends and relatives may disappear and feel that visits are not needed. It is often those times of illness at home that are the most lonely. Visits then are both helpful and most appreciated.

There are lonely people in hospitals. There are more lonely people at home. There are people in hospitals who desperately need visits. There are some who are overrun with visitors. Each situation must be carefully and thoughtfully considered by itself. Out of fear, duty or guilt many will rush to the bedside of someone in a hospital. Oversight, ignorance or fear may keep them from visiting at home later. Developing a meaningful, caring community calls for increased thoughtfulness, sensitivity and carefulness as we respond to the needs of one another in sickness.

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Shared Love Lasts...

Once we have shared an experience of love with another person, nothing in all creation is able to take that experience from us. Nothing can separate us from the love of God which we experience through people. Love is permanent. It lasts forever. It is the most powerful force in all the universe. To put it negatively: that which we do or say or communicate to others that is not love, will separate us, produce distance, be lost, produce emptiness. Love brings together. It fills. It forms a bond which can and will never be broken.

Though years have passed and the globe has separated, I feel a bond of love with a civilian wharf chaplain in Hong Kong who took me into his home to share an evening and a meal and beautiful Christian hospitality with him and his wife. I was lonely and they ministered to me. Nothing can separate us from that love shared. Even his name is fresh in my mind after ten years, and I met him but once.

A friend with whom I grew up, stuck with me through thick and thin, through good times and bad times. We played together, we fought together, we got into trouble and out of trouble together. Though a continent has separated us for the past twenty-five years, and our life-styles have grown so vastly different that it would appear that we presently have little in common--yet that experience of love shared maintains a close bond of friendship. A visit this past summer reaffirmed this fact.

The Scripture to which I am alluding (Romans 8:35, 38, 39) says that all kinds of things can intervene--time, distances, events, circumstances, evil powers, even death itself--but nothing can separate us from the love of God that is in Christ Jesus our Lord. Jesus said that those with whom we have shared even a cup of cold water in love will, in death, testify to that experience on our behalf. That kind of shared love cannot be lost or taken away from us. It will last even beyond this life.

In all of our relationships as family, church, neighbors, friends, hospital, staff, patients--we have opportunity for life that has a lasting, positive quality. Every experience shared in love has permanent value. Nothing can separate us from it. It is the love of God in us.

Peter Mans
Chaplain Resident

Note: The following is a true story about Marian, born on Christmas Day, several times a Pine Rest patient, now doing very well. It is written for her birthday by a friend.

A CHRISTMAS STORY FOR MARIAN

One Christmas season God looked down on our part of Earth in sadness. He said, "My Son needs another candle on his Christmas tree so it may glow more brightly, reminding people everywhere that it is his birthday we're celebrating and not just another holiday."

Then God looked about, remembering a family who was expecting a new baby soon. "A baby born on my Son's birthday would be an appropriate candle for his tree," he thought. And so it was that a beautiful baby girl was born to this certain family on Christmas day of that year.

It was a Christian family, and from her earliest days she was taught of God's love and of his greatest gift to mankind, his son Jesus, whose birthday she shared.

Had this been a fairy story it might have been said, "And she lived happily ever after." But this is not a fairy story, and it would not be the lot of this special person to glide through life. Indeed, it was quite the opposite. Challenge after challenge came into her life in the form of both physical and mental problems.

But, although the winds of adversity swirled about the candle of her life, God was there keeping her flame from ever going out entirely. Because he loved her, through these experiences he gave her insights others are not always privileged to have. In addition, he gave her the gift of being able to express these insights and observations to others.

It is not surprising that the flame on her candle (even though it had its moments of flickering) grew to burn with quite a steady glow. Nor is it surprising that this glow became an inspiration to those whose lives touched hers and in time lighted their candles, too.

When God looks down now on our part of Earth at Christmas time, he has reason to be pleased. For that candle-life he sent down that Christmas day is glowing steadily and brightly on his Son's tree telling others about that Son and what he means to us. (And, of course, the other candles touched by her life are shining there, too.) Altogether there is a light coming from that Christmas tree which shines into next Christmas!

And God is saying, "This is good, very good. She not only lights candles--but helps the rest of us keep ours burning, too."

Eleanor Williams

Since schools are back in session....

"IF JESUS WERE MY TEACHER"

by Jim Kok

If Jesus were my teacher he would know me--I'm sure of that.

He'd know my name very well

and how old I am

and when my birthday is.

He'd know what I like

and what I dislike...

my hobbies, my habits, my hangups.

And that's a wonderful thing--to be known by someone. It's a rare and wonderful thing--

to really be known.

Not only would Jesus know me, but he would notice me.

He'd notice my new shirts

and shoes, my missing teeth

and bandaged fingers...

My trembling chin and the tearstreaks.

on my dirty face.

And he would let me know very clearly that he noticed. Not only would it not escape his perception...

I'd know that he noticed.

He would hear me, too. Really hear me. He would be more concerned with what I mean than with what I say, what I'm thinking than the accuracy of my words. He would understand why I said what I did. It would make sense to him and I'd never feel "wrong." Always he'd be affirming me even when mistaken, knowing the way I was thinking and what I was thinking about.

If Jesus were my teacher he would value me more than accuracy. I would be more important than anything else. More than...

stories, texts, songs and offerings,

and even more than the furniture.

And I would know that I was the most valuable part of everything we did.

If Jesus were my teacher he would pay attention to what I feel as much as to what I think. Clearly and unmistakably he would let me know that he knew what I was feeling...and

that he cared.

When my friend moved away, he'd say to me,

"It hurts to lose a close friend."

And I'd realize the lousy, empty feeling in my stomach was loneliness, and knowing that, it felt a little better...

and some of it would go away

when I sensed he was carrying it with me.

For he would reach inside me and carefully draw out the grief...I didn't even know was there,

and he'd make it better.

And when I came to class one day bouncing with joy and excitement over the birth of my baby sister...

he'd set aside the lesson
for forty minutes
as we celebrated together
all it means
to be a brother...
God's gift of life...
The excitement and wonder
this event had brought.

Then briefly we'd get back to work. In a few short minutes we learned the lesson twice as fast, twice as well.

Yes, he'd know me, notice me, hear me,
value me, pay attention to me
and to what I feel,
but also--this is just a little different...
he'd listen to me.

When our class rushed in clamoring and shouting and I stopped to say

"My Grandma died last night,"
he would hear and care, not absently remark,
"That's nice, now take your seat,"
but kneel beside me and put his arms around me...healing me in ten seconds
more than I ever knew was possible. And then we would talk about it with the
others...

everything else suddenly unimportant.
He'd be unafraid to talk of death, so willing to speak of it honestly without
smoothing it over
...making it nice when it really isn't.
And wonder of wonders, there would even be
tears in his eyes.

Another thing he would do, I'm sure, is entrust me with his feelings,
too...sharing from his life...

joys, excitement...
hurts, fears and disappointments...
appropriately presented.
as gifts from him to us...

And from this mutuality would develop a relationship I could never forget.
For I was allowed into his life...

and I knew him as a person.
not a teacher...

One so like me...yet so different. So like me and still so different I would
aspire to be like him far more than if he merely came from "on high" and taught
me what was right and true.

Oh, yes! He would respect me! Already at age four or six, eight, ten or
twelve--he'd respect me. Strange, bizarre and heretical as my growing mind
might be he'd never say...

"You don't really think that way," or
"You'll change your mind when you're older."

Knowing the saving, satisfying, nourishing power of respect he would never be
worried or threatened by my divergent thinking. Accepting my unacceptable ideas
he'd win me to himself forever and my heart would tell my mind to wander less and
follow him.

He'd treat me in a way that
 honored my relationship with God.
 I never get the feeling from him that
 big people are closer to God...
 than kids are.

And you know what else? You might think this silly...but if Jesus were
 my teacher I'd like him because he would touch me.

His hands would hold mine
 His arms around me...
 fingers run through my hair.
 He'd squeeze my arm or pat my cheek
 from time to time...

When all else, through passing time, had faded, I believe, more than anything
 else, I'd remember his touch...indelibly present where it had been.

I'd like Jesus for my teacher because he wouldn't have ideas about me
 based on what my brother was like or how excellent my sister is or who my
 parents happened to be. He'd treat me like I was just me; created out of a
 special mold from which no one else was cast--and it was an excellent one.
 For all its differences, apparent blemishes, weaknesses and shortcomings he
 would treat me as just myself, expecting good from me...and I would become
 what he expected....

Now this may sound strange to say of Jesus, the great teacher, our Lord,
 but I think at times I taught him something although I was only 5 or 7 or 9.
 I felt like he was learning something from me

...that I was his teacher too...

I had something he didn't have or know

...experiences and insights and perceptions
 emotions he was fascinated with
 thoughts he was intrigued by.

I even thought he grew a little from knowing me.

And stranger still
 (and even heretical, perhaps)
 He didn't seem to have to know everything.
 Could it be?

He even said that he was wrong a time or two...
 that in his haste he'd overlooked my written
 work or jumped to a conclusion about
 what I'd said?

Ah, yes, he'd also plan his lesson well, keep order, make sure we learned
 the facts and maintained an attractive classroom. He'd be, at times, frighten-
 ingly stern and discipline us, too--all the things an ordinary teacher does. But
 I'd never forget him. I'd never stop growing in love of him and what he was
 because of all those special things he'd been to me. And about those extraordinary
 qualities...I'd come to see...I could (as he taught) be that way too. I, too, can
 be a Christ-like teacher.

"The Brain is Nourished by Meaningful Relationships"

The following quote is by Wayne Oates, Professor of Psychiatry and Behavioral Sciences at the University of Louisville School of Medicine. He is also Professor of Pastoral Care and Training at Southern Seminary in Louisville.

"A group of our students and I asked...a neurologist to give us a lecture on the brain syndromes and human behavior. He took us to his laboratory and showed us a large sequence of brains that he had in his pathology work taken from people who had died. There were brains of persons who had died of trauma to the brain; there were those who had died of infection; others who had died of growths like cancer; others who had suffered from chronic alcoholism, or the effect of lead poisoning and other types of pathogens. And then he showed us those who had suffered from arteriosclerosis, some of them very young people, as compared to our usual thought that this is a symptom of advanced age. Then in the midst of his lecture he said, 'The brain is nourished by stimulation from meaningful relationships to other people. And in the absence of this the brain starves. We need to find the secret of adequate and proper stimulation of the brain by a meaningful and enriching community.' Which was like a bolt out of the blue to us--to hear this from a neurologist in a pathology lab.

"And I came to the conclusion from this, that my colleagues and I in the Department of Psychiatry and Behavioral Science are more and more working on, and that is that the first line of care for either the well or the sick is an adequate life support system in a meaningful community of face-to-face relationships. There are secondary lines of care such as drug treatment and institutionalization, but all of these are secondary to a life support community of a meaningful set of relationships of people who care what happens to the person."

Editor's Note: Sorry I've lost track of who passed this on to us. But appreciate it very much. J.K.

* * * * *

FALL 1979 PASTORS' WORKSHOP - to be held October 23 through 26 at Pine Rest Christian Hospital. Wives are invited to join at no extra cost. Sessions are planned for the daytime only and you may use your evenings in whatever way you wish. The cost of the workshop will be \$100. Meals (breakfast, dinner and supper at the hospital cafeteria) are included. Lodging is at your expense and is your responsibility. We will help arrange it, if you wish, at nearby motels.

Please mark these dates and register before October 1. Early registration is encouraged because there is a limit to the number who can participate.

"GOD LIKES ME"

THEOLOGICAL REFLECTIONS IN C.P.E.

by Summer '79 C.P.E. Student

The two biggest theological issues with which I have struggled during C.P.E. are:
 1) Is it possible for people who come out of very bad or faulty experiences with parents to have a good view of God? 2) How a sovereign loving God allows all the suffering and deformity to occur which is so evident here at Pine Rest.

As to whether or not people with bad experiences with parents can have a good view of God the answer I believe is, yes, but yes with great difficulty. Many people, including Christians, have never experienced real unconditional love and acceptance. They have rather always experienced conditional love and acceptance or maybe no love and acceptance at all. Yet the heart of the Gospel, the Good News, is that God does freely love and freely accept. However, the problem is even further complicated when parents not only offer conditional love but teach that God does the same. Even worse in my relation with clients I have seen God viewed as a petty, vindictive, and hateful God. It is, of course, true that parents who communicate such a view of God probably learned such a view themselves. Ultimately each person is responsible for the way he views God, yet without a doubt, one's home environment plays a strong role in this matter.

It is my contention that such a view, since it is deeply rooted in feeling, will not change unless that person begins to experience from other significant persons real unconditional love and acceptance.

Here I would like to use myself as an example of how change of this sort is possible. I grew up in a good home with two parents who did love me. The problem, however, was that feelings were very seldom directly expressed and, secondly, that it was a very strict and morally rigid environment. I had no doubt that my parents were Christians and that they considered their faith the most significant thing in their lives. My mother especially could speak freely about God and her relationship to Him. Yet she was very morally rigid and uptight. She made me feel from little on that unless I was good or morally perfect I would not be loved. She never told me that she just loved me for what I was and that it was all right to be imperfect. This feeling, I believe, was also reinforced by the Church to a large extent. As I reflect upon it this had a lot to do with much of my anxiety I suffered throughout my life. I never felt good about myself. I never felt liked or accepted. This uncertainty I also felt in my relationship to God. I always felt that God wasn't really happy with me, that he just couldn't be expected to accept me. This doesn't mean that I never had any good spiritual experiences for, in fact, I had many. I was always spiritually sensitive and I believe I have been a Christian all my life. There were, in fact, times when I felt very close to God. Yet, my feelings about my relationship to God were most often very anxious and uncertain. My C.P.E. experience has, however, gone a long way in bringing about a significant and positive change. Here for the first time I really experienced unconditional acceptance. Here I could be myself and feel free to be myself. I could be honest and what a burden that removed. This in turn helped me to begin feeling good about myself and I am beginning to feel that God accepts and loves me the way I am. If his love is no greater than that which so often passes for love then I don't want that God. But if his love is so great that he took upon himself our sin, pain and suffering then what can separate me from that love.

So, yes, I believe I represent that positive change can take place. One's feeling about God can change; one can experience the great joy of the Gospel if he experiences it from others--that is the key.

As to how a good, loving sovereign God can allow suffering and deformity I, of course, admit to no final answer to this question. What C.P.E. has done has helped to accelerate some changes in my thinking about this issue which had already been under way. First, I do believe that good does often come out of suffering and that it is frequently used to mold us into better persons. While this is significant I don't believe it begins to touch whole areas. Why, for no fault of their own, are some people born terribly deformed? Why do some people experience one terrible thing after another? Just a few minutes ago I saw a client I got to know quite well who is both mentally and physically handicapped. My heart goes out to him and I become angry as to why he must suffer so much. To say that God has willed this makes me angry with God and God then becomes an omnipotent despot who uses humans as mere pawns in some great cosmic game. This is, however, the view that many do have of God, that he is some almighty power who does just what he pleases.

If, in fact, this is God then there is no comfort; then God is cruel, petty and arbitrary. I believe, however, that when one looks at the cross then a whole different view of God's sovereignty is evident. First, I don't think that God can do anything he wants. He can't deny himself or in any way act immorally. Further, he has created, and unless he destroys that which he has created he must work within the parameters of the created order. This means that God cannot do all things unless he violates the nature of that which he has created. As a result, in order to redeem a fallen cosmos God couldn't do anything else but what he did in Jesus Christ. This means further that God's sovereignty lies first of all not in his strength but in his weakness. Redemption could only occur in his shame, humiliation, suffering, death and hell. This means that God took a tremendous risk, a risk which he knew would end in his own death. Christ's resurrection is the assurance that the victory has been won but we see only its beginning. The powers of the new age are present but only now seen by faith.

This means for me that when I look at those who seem to suffer so unjustly I can say that God hates that suffering, that he weeps and cries at the many horrible deformities of life. In one sense he is powerless to do anything about it while in another he has done the most fantastic and ultimate thing that he could possibly do. He, too, now knows what it means to suffer the most terrible suffering. He has invested himself completely in a fallen cosmos. It is now out of his weakness that he can minister to those who suffer, and it is out of his weakness that strength comes. It is out of Christ's death and resurrection that many redemptive powers are at work. We see this in the rise of man's increased knowledge about the world in which he lives. We see it in the love and compassion which is evident in the lives of many, even those who are not Christians. Yes, God's sovereignty is like a tiny seed with all its potential for growth. God works in the affairs of this universe but he does it through his weakness, for in his weakness God demonstrates his sovereign strength.

"GRIEF"

Part I

An elderly woman said, "The hardest thing about my husband's death is that no one talks about him anymore."

A teenager whose brother died unexpectedly said his friends seemed to be avoiding him at school right after the funeral.

Two examples of the extra hurt in many grief situations. People avoid the subject. And the griever too sometimes.

We are afraid of feelings. "What if I upset her by bringing up her husband's name?" "What if she starts to cry?" - The assumption is that it's bad for her to cry. It's not. She'd rather talk about him and cry than not have his name mentioned again. Besides crying is good. God gave us this way to wash out pent up feelings.

"Maybe I'm really afraid that I'm going to cry." That could be the reason we avoid the griever or conspire silently to keep the loved one "dead and buried" and resist resurrecting his memory or his name. "I don't want to get upset."

Most people who have "lost" a loved one want to talk about him or her. Some don't, but it's better for them if they do, if they are helped to recall his life and then face again the reality of his death.

Twenty-three years after my mother's death I still brighten up whenever someone says, "Hey, I remember your mother...." I always want to hear more. "Tell me what you remember," I often try to say.

Helping each other with grief starts with talking about the loss and remembering the loved one out loud, recalling (perhaps with tears) the fond memories and even rehashing his less likeable characteristics. And slowly the tentacles of emotion are released and freed to attach themselves elsewhere to fill the void this loss has left. And life goes on but hopefully each loved one lost remains alive in our memories. Someone eternally a part of me though most of the time tucked away in a corner of my busy mind and heart. But two, twenty, fifty years later I'm still warmed (and maybe pained) by a brief reminiscence. Don't spare me if you're afraid of upsetting me - I'd rather talk than avoid it. And my health may be helped by talking and grieving.

(to be continued)

(I believe these reflections correspond with the experience of many people. If so I'd like to hear about your experience. If not, I'd like to hear your side of it too.)

J.K.

He goes on to say:

There is a heresy that would have us praise God for all assaults on our private lives. That may sound pious, and it may be sincere. But it is false and offensive to God to praise him for evil. He quotes I John 1:15: "God is light and in him is no darkness at all." He wants no credit, certainly no praise, for evil....This means that we must not accept evil assaults on our life. We must not torture our souls until we affirm what we suffer. Love empowers us to suffer evil, but not to affirm it as a good. We must look evil full in the face, see it for the unacceptable horror it is, dare to call it evil. Cancer in my own body is an evil, just as it would be were it in my child's body. We must be as honest about evil when it attacks us as we are when it attacks others. It is unacceptable, plainly and completely. God does not want us to affirm the work of his enemy.

Later he says,

Courage is the power to resist the assaults on our lives--both negatively and positively. In the negative sense courage is the power to be angry at--indeed, to hate--the evil which assaults us. The person with cancer needs courage to hate the disease that is sapping away his life. A person struck by loss of sight needs courage to hate blindness. A woman who has had a mastectomy needs courage to hate the operation. They must not only be angry, they must not only hate, but they must push that anger and hatred to the surface of their lives and shout to the world: "I hate my cancer." Love Within Limits, p. 9.

Now there is much more to it than just being filled with hatred and anger, but there is something right, appropriate and healing about being angry at one's illness of any kind. Perhaps we need permission to be angry and encouragement to admit and recognize it. Christian folklore has us expending a great deal of emotional and spiritual energy trying to deny anger, fear, jealousy, etc. The example of Biblical characters encourages the expression of such feelings without being destructive. Recent research confirms the value of surfacing these negative feelings.

Illness evokes in many Christians a conviction that God is doing this to teach something. Logically then I must passively accept it and learn from it. It is "the cross I must bear." It is doubtful that the crosses we must carry are negative. More likely they are positive opportunities, responsibilities and challenges analogous to Jesus' life of ministry. Sickness, decay, abnormalities, are products of the evil in the world--to be hated!

A THEOLOGY FOR TREATING THE WHOLE PERSON

The following thoughts are drawn from the teaching of Dr. Henry Stob of Calvin Theological Seminary and can be found in his book Ethical Reflections (Eerdmans, 1978).

INDIVIDUALITY

First, the person is regarded as a personal being who is an individual, distinct and unique so that each human being is to be seen as a private, personal identity and that private, personal identity may not be ignored, compromised or invaded. Included in this personal individuality is the fact that really no person wants to be lost in a crowd or just absorbed in a mass or be reduced to a number. This is one of the fundamental beliefs about the human person. Each person is an individual and no matter how they behave, really fundamentally the human being does not want to be reduced to a number or absorbed in a mass as merely part of something or just lost in a crowd.

Second, the human person is never a mere thing or object. He's a subject--an active center of will and power. Although we refer to the people we work with as patients, we have to think and remember that they are really agents. When we think of them as patients they become objects, mere things. We must think of them as subjects--active, having a will and power and agents. An object or a thing can be manipulated at will, but not a subject or the person who is an agent.

Third, the human is rational. We usually identify rationality with ability to think. But there is more to it than that. It is also tied in with his affect and his ability to evaluate. In some ways an animal, nonhuman, also has rationality, but we do not think of the nonperson, the animal, as a rational being. The human person is also able to evaluate, to grasp, to shape and structure the universe and understand and grasp the structure of the universe, and to put himself in touch with the order there. He can see and understand and be aware of the order of the universe under which he resides. He is able to know how. He is able to know what and why. The person is a rational being with a gift of intelligence which has more to it than just thinking.

In summary: he's an individual, he's a subject and he's rational. As such, persons are never to be so approached, confronted, or handled as to ignore their unique self-identity, their true agency and their rationality which means their ability to be attached to and engage in and think of the order and transcendental realms. That's a three point summary about the traditional view of man that has a lot to do with how we treat the human person.

RELATIONSHIPS

The second major issue is relationships. This, too, is essential to what the person is and understanding the person and essential to our thinking about and acting on treating the human person. Whereas we have said the human person is an individual we also believe that he becomes an individual only in relationships--in relating. I would like to comment on three relationships that have traditionally,

in the Judeo-Christian world, been part of what makes a person human and special and different. Relationship to God, relationship to nature, and social relationships.

THE SELF AND GOD

This relationship may be denied, but when we deny that we only tend to obscure the depth dimension of the human person and thereby we diminish the dignity of the person. By affirming this we affirm the depth of the human person and we enhance his dignity. Traditionally in the Judeo-Christian world we have regarded the human person as the image of God. Man then symbolizes God and reflects God. That is, he symbolizes and reflects that which transcends all the relative stuff, all the superficial and the temporary relativities of time and space. When we affirm that relationship to God we also say the person is responsible to someone beyond us. This cautions us about procedures and attitudes which diminish him. It also suggests strongly that the human person is never to be treated as a means, but only as an end. Not just a means to an end, but an end in him/herself.

THE SELF AND NATURE

The human person is physical and spiritual. A psychosomatic unity. Some traditions have denied physicalness, but by affirming and acknowledging the physicalness of the person, which on one hand is perfectly obvious, we can understand why medicine and human science and natural science can do so much for the human person--because he/she is a part of nature--a physical entity not a spiritual entity slightly above nature. But the traditional view sees the person as a psychosomatic part of nature. While being part of nature also transcending it. Imminent in nature but also transcending it--able to rise above it and control it also. That's a very important point. The person is physical, chemical, feeling, vital, but also spiritual. When we include spiritual it becomes apparent that when you treat the body or mind of a human, you don't really treat the body or mind fully unless you attend to more than just that. We have to be concerned for the bigger picture or we're not really treating the person. The human person transcends nature as well as being part of it and therefore treatment of the person has to take into consideration the whole--all of him/her.

THE SELF AND OTHERS

The life of a person is inextricably intertwined with that of other persons. So, the treatment of a person must always consider other persons, the obvious ones being their kinfolk, but others, too. Issues of belonging, of acceptance, of embracement by family, physician, hospital staff, nursing staff, all other staff--these issues of belonging, acceptance, and embracement are vital to the treatment of the person. When such embracement is absent, the person is humanly impoverished. (I think that you can observe from your own patients that those who miss that the most and have missed it the most are the most likely to be sick because there is not just something broken, but something of their spirit has been lost, diminished, has died, because of the absence of these relationships.)

The Chaplains' Newsletter

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Editor: Chaplain Jim Kok

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BEWARE OF GOVERNMENT!

BOOK REVIEW: A TIME FOR TRUTH, by William E. Simon (former Secretary of the Treasury) A Berkley Book, \$2.50*

A few months ago a Chaplains' Newsletter pointed to the good things government has caused to happen in areas affecting handicapped, minorities, the sick.

William Simon's book looks behind these good things and shows the far greater danger, in fact, the impending disaster for our country arising from a government terribly over-involved in the lives of people, in regulation of business, in providing for persons, destroying our freedom rather than defending it.

In clear, easy-to-read language Simon lays the blame for economic problems in our country at the feet of "liberal intellectuals." They have continued to promise more, more, more to enhance their political aspirations--providing the "more" by printing money (deficit spending). At the same time the business world has been made to look evil, government the benefactor. The abuse of power by government is destroying the greatest nation in the world. Government designed to protect our freedom is actually taking it away by assuming roles never intended for it by the Constitution. A close, fascinating expose' of the New York City bankruptcy sheds a lot of light on government and media sins.

Simon believes passionately that minimal government interference in the lives and businesses of America is both the intention of the Constitution and the key to continued prosperity in the U.S.

This book definitely must be read by all of us to refocus our thinking about what is uniquely our heritage of freedom and what's distorting and destroying it.

J.K.

* AVAILABLE AT MTC BOOKSTORE

A PRESENT PRAYER - TO BE ANSWERED NOW

Dear God, help me always to become more,
But not if others must become less.

Fill my heart with Your gracious fullness,
So that I may reflect less of my emptiness.

Give me a spiritual focus and heavenly direction,
To offset any skewed center of earthly materialism.

Enable me to stand tall before people,
But only after I am humble before You.

Quicken me to give more human love,
Just because I have received divine grace.

Help me to meet my adult responsibilities,
After I have cultivated a childlike spirit.

Make me courageous in healthy negativism,
After I have been positive about the Savior.

When I need to become more confronting,
May I first become more loving.

Enable me to give much to those who give little,
Remembering the generosity of Your love to all.

Help me to risk rejection by others,
As I remember Your faithful acceptance of me.

Help me to be flexible in peripheral things,
Only if I am immovable in basic truths.

Make me more compassionate toward others,
As I remember Christ's atoning passion for many.

Hear my prayers for the growth of Christ's kingdom,
While your Spirit intercedes in prayers for me.

Strengthen me in all good resolves to You,
But only after I have said Yes to your Son.

Dear God, I hope You don't mind my emphasis on now,
Since now was so important in our Lord's word and work.

Thank You for Your help to me in praying,
As well as for Your answers to the true prayers of all.

What followed was pure fun. I felt cut off from the stress and responsibilities that faced me each day and for a few lovely moments I was in another world. But I was jerked back into self-awareness when, being the obvious target for one of the attendants who was "it," she totally ignored me and went after one of her own party. I sank in a feeling of mistrust. "Why? I'm making such a noble effort to show my virtue, my unbiased concern. I'm feeling pretty good about myself, but she's short-circuiting those good feelings. How dare she treat me like that! I'd done a good thing." Plop! The ball hit the water in front of me and bounced into my chest. I was "it" once again because one of the retarded men had accepted me as a target. "Ken's it! Ken's it!" It felt good to hear my name being shouted through the laughter and the splashing. I forgot about the attendant's reaction and returned to the fun. As I picked up the ball and picked out a target, I turned toward shore. There I spotted three men leaning against a pickup truck. Ungroomed, dirty blue T-shirts and jeans, heavy boots. A can of beer in each man's hand. I thought, "Yup! Definitely local-yokels." They were watching our game with interest and smiles. I was running toward shore to get a better shot at Mike. I wondered what these spectators thought of these retarded people swimming in "their" swimming hole. Then I picked up two words in a sentence one of them spoke while turning his head sideways toward another--two words which again froze time--"Shoot them, shoot them," is what they said. I acted like I didn't hear it. I immediately filled out the sentence in my mind. "They'd all be better off if somebody would shoot them." It fit very well into my stereotype of rednecks. I'd expect them to say that; yet it stunned me and I was disgusted. I went back to the game.

When it was time for the handicapped people to leave, I helped the attendants put the quadriplegic into his wheel-chair and I wheeled him up through the soft sand to the car. The local-yokels had left. As I said good-bye, one of the attendants thanked me formally. I could still see the mistrust and bewilderment in her stare. The men were much more emphatic and warm in their good-byes. Soon they were gone.

I walked back toward the water where Kelly had been playing the whole time. She wanted to go back to the cottage. I agreed and put all the paraphernalia in the canoe and we pushed off toward the opposite shore.

What had happened? I had a good feeling inside of me. I knew that I had just had a unique and vital experience. But there was a mixed bag of feelings in my gut that I wanted to identify. What had happened?

Later that evening I told my wife about it. Her impression was to give me a white hat and put black hats on the local-yokels. And the retarded men, well, they were the victims. Good guys - bad guys - poor guys! But really - who were the true victims? Actually I was a victim--a victim of my virtue--sweet, pure, nauseating virtue. I was in bondage to the obligations of that virtue which didn't allow me to acknowledge my own fear, my own prejudice. And the locals were victims of their own bigotry, bigotry founded in self-hatred. They were in bondage to a hardness, however cold and sick, that protected them from dealing with their real selves. Even the attendants were bound; bound to a need for safety for themselves and for those for whom they cared. Thus, not even one who wanted to help could be allowed within their circle. Only the handicapped men were really free. The seeming bondage that nature brought these handicapped men showed itself to be a door into a form of freedom. For, of all those people at that swimming hole on the hot July day, they seemed most free to be who they really were.

IS THIS INCREDIBLE?

Scientist Says Shroud Of Turin Is Authentic

WOONSOCKET, R.I. (AP) — The scientist who led the team that investigated the Shroud of Turin last year says evidence so far indicates the linen did in fact wrap the crucified body of Jesus Christ.

"We all thought that we'd find it was a forgery and would be packing up our bags in a half hour," said Thomas D'Muhala, president of Nuclear Technologies Corp. of Amston, Conn.

"Instead, all of us who were there, at least all those I talked to, are convinced that the burden of proof has shifted. The burden is now on the skeptic."

D'Muhala said mounting circumstantial evidence suggests the three-dimensional image on the cloth is that of Jesus and was "projected" on the surface, perhaps by a burst of some kind of radiation emanating from all parts of the body in a two-thousandths-of-a-second flash.

Forty scientists went to Italy on Oct. 8, 1978, for six days of tests on the 14-by-3-foot shroud, which is locked in a silver casket by three different keys and stored in a crypt behind the main altar of the Turin cathedral.

'We all thought that we'd find it was a forgery and would be packing up our bags in a half hour,'
— Thomas D'Muhala.

The Roman Catholic Church, which has never taken an official stand on the origin of the relic, agreed to the tests providing they were not harmful to the linen.

D'Muhala said the scientists determined the man depicted on the cloth had been crucified, suffered a very deep and bloody wound on his side, endured 120 lashes and numerous deep wounds around the head. Those wounds would correspond to the Biblical account of the torture endured by Christ, he noted.

D'Muhala said scientists who conducted the tests were guaranteed the right to be the first to release the results of their own experiments in scientific journals.

So until those results are published, he said, project members are bound to confidentiality. He said some of the project's major and most startling finds are yet to be made public.

D'Muhala said none of the experiments shows evidence that the image was "painted" onto the cloth, as some persons trying to explain the shroud have suggested.

"Every one of the scientists I have talked to believe the cloth is authentic," he said. "Some say maybe this is a love letter, a tool He left behind for the analytical mind."

Description of Shroud

The shroud is a piece of linen, 14½ feet long and 3½ feet wide. A negative image can be seen on it of a man stretched the length of the cloth. His elbows are flexed; his hands crossed at the wrists. His feet reach to the ends of the cloth. His face is bearded with signs of bruises. His back and chest are covered with wounds. Larger wounds appear in the wrists and feet.

The cloth belongs to the exiled king of Italy, Umberto II of Savoy, who now lives in Portugal. It is kept in a Roman Catholic chapel in Turin, Italy, under the guardianship of the archbishop there.

I tend to believe in this report and the authenticity of the Shroud as being the one that wrapped the crucified body of Jesus Christ. Won't you share your opinions about it with us? The next issue of Chaplains' Newsletter will publish the results of this poll, if there is enough response. Tear off the bottom of this page and send it back to Chaplains' Newsletter, Pine Rest Christian Hospital, 6850 S. Division Ave., Grand Rapids, MI 49508

SHROUD OF TURIN - POLL

- ☐ I believe it is the authentic shroud used for Jesus' burial.
☐ I do not believe it

Why? _____

LOSS AND GRIEF: AWFUL EXPERIENCE

by Rev. Joseph Akpem

Pastor of Christian Reformed Church in Nigeria

presently Chaplain Resident in Clinical Pastoral Education at Pine Rest

When you are experiencing grief, what do you need for comfort? A good theological word, exegesis of that word, a popular verse of the Bible, or sympathy? Many may say you need warmth, care and love from friends. Yes, they are right, but I think you need most of all empathy of someone who is close and can feel and be with you in that painful experience.

My sister, the last one in the family, the one that followed me, died of a certain illness. It was a sudden death. That hit everyone in the family. The death reminded my mother of my other sister's, the first one in the family. She died before I was born.

Beside these deaths the whole family was going through painful experiences because our dad, too, died and my mother became a widow. It is not easy to be a widow when your children are young. They can't farm for you. You either have to hire people to do your work, or you do it yourself. My mother did the latter because she did not have money to feed us, let alone paying people to work for her. My elder brother became a gambler because he was looking for something that would keep his mind busy so that he would not experience such a terrible situation. My mother was worried because my brother deserted home and would not come back. Oh, I loved my brother. He was both a father and brother to me, but I would not see him because he left home. We used to share the same bed, and when he was gone I went through nights without sleep hoping he would show up. (Tears now that I am writing this.) Even when my younger sister died, my brother was not home—he was out there gambling. I wished I could see him and talk to him that night—he was not around.

My sister died around midnight. I did not know until I heard crying and wailing. I woke up and rushed outside into a common room and found her lying covered with a white cloth, only to be told that she had died. I quickly left and came outside where people were wailing. I looked for my brother. I could not see him. I sat by my sister, the one I follow, and both of us were in tears. After a while I felt better because I was able to let it out. That pain sticks with me yet today. My mother keeps reminding us of my younger sister's death each time she remembers it.

Because of this death we moved from one place to another. My mother kept on telling us, "If we don't move one of you will soon die." Witchcraft was the cause of fear. I went along with my mother until I found the Lord in 1952. From 1952-1977 my relationship with my mother was not good. I could never please her or relate to her well, because I was a changed person and she would not understand. Her ways were not mine, nor were mine hers. It was a joyful moment when my mother received Christ in 1978 and was baptized by me, her son. What a good feeling!

The family revolves around me. They look up to me as a father. My mother, brother and sister and my nieces all run to me in times of trouble. They know where to turn, but I don't. Yes, I can turn to God for comfort in my agony and pains, but I need human warmth, too. Today I turn to my wife who is so dear to me. I thank God for that.

In 1963 when I was ready to enter pre-seminary, my closest friend, Dennis, died. Dennis and I were close friends. We went to school together. He was a few years older than I, but we got along very well. We encouraged each other on things about home and school. He was happy to see me enter the ministry. In December 1962 he passed away. What was so painful about his death was that he was bitten by a snake, but his relatives refused to bring him to a dispensary. Instead, they took him to a witch doctor. No one told me about it. I happened to know it when another friend met me and asked if I had seen Dennis lately. I said, No. Then he told me the story. I quickly ran to the place where they hid him and, to my surprise, it was too late to do anything. He died a few hours after I saw him. If they had told me earlier, I would have brought him to a dispensary where he could have received help. Dennis was gone. I could not understand why. My brother and I cried together at the funeral. Dennis was indeed loved by people. My brother also liked him a lot.

The death of my friend reminded me of my younger sister who died years ago. I experienced pain of loneliness when he died. I thought I would never have a friend like him.

What is the reason for bringing up past stuff? Are these experiences not forgotten yet? Shouldn't a Christian, a pastor like me, trust God and forget the past? This is the point I am trying to get across. Some of us think that our past experiences are by-gone. Yes, they may be, but they play a significant role in our lives. We may not have had any chance to verbalize and express them in order to ease our tension. If they are kept there long enough, you may end up sick some day and cannot figure out why. This may not be the case with everybody. Some people have more will power than others. The fact that I have been able to pull through all these years with my pain without having a nervous breakdown does not mean that Mr. X can. I find this to be a major problem here at Pine Rest. Many patients who come here do so because of hurt they have been having.

We have had a patient on our team who lost three husbands, one after another. She is left with nothing. She is empty and helpless. She does not see any sense in getting married again. She is miserable. You cannot throw Romans 8:28 at her, "We know that in everything God works for good with those who love him, who are called according to his purpose." What a comforting verse! But she won't listen. She does not know how. "God loves you, Mary," says one of the patients. Mary does not experience that love because of tragedy in her life. She is tense, gloomy and angry. She does not know where it is paining because the pain overwhelms her. She cannot put a finger on a spot where it pains. Love to her is a thing in the distance.

The love of God is both horizontal and vertical. We experience God's love, but also we expect love from human beings. When a team member says to Mary, "I think you are cute. I love you, Mary," I could see a loosening up. A smile on her face. A smile of self-pity? No, she sensed vibration of love from the group, a support, care and warmth. She looks bright and alert and she is longing for more words of support and encouragement.

Life could be fun if we all know how to act to each other. We cannot always understand life, but we should know that we need support from each other. Love comes from God, but you cannot experience it until you experience love from other people.

"If Jesus Were My Teacher" - CHALLENGED

Disagreement:

"Greetings!

"We often enjoy The Chaplains' Newsletter. I used some of your nursery rhymes for one of our Couples Club meetings and they all enjoyed them.

"I appreciate part of September's 'If Jesus Were My Teacher' too. But not all. Is it really true that if our growing minds were heretical, he would never say, 'You don't really think that way'? He was pretty blunt with his disciples, was he not? With your statement, p. 5, 'He even said that he was wrong a time or two,' you come close to affirming what Scripture denies, namely, the sinlessness of Christ.

"Keep your writings Biblical, Jim, and Christians will appreciate them and be helped by them. Depart from Scripture and your writings will go into the file with other secular writers to be used only with great caution."

A Pastor

Reply:

"If Jesus Were My Teacher" is, of course, a fantasy about how I think Jesus would handle people, more particularly children, if he were a teacher. Actually the whole essay will unravel quickly into nothing if each phrase is challenged for its Biblical justification.

My perception of a sensitive person includes the notion of not "cutting" children down with a comment like, "You don't really think that way." For one thing, it is a trivial way to respond to someone who does think in a vein contrary to one's own or in conflict with an orthodox stance. My fantasy of Jesus is that his human relations skills surpassed such a superficial level. He was blunt with his disciples and others at times, but my point was being made on the assumption that he would be mostly gentle, encouraging, accepting, supporting with little children.

The second statement you take issue with is when I state, "He even said that he was wrong a time or two." You assert that this comes close to affirming what Scripture denies, namely, the sinlessness of Christ.

Does being wrong equal sinning? Is it sin to make a mistake? Does sinlessness mean never erring? Would Jesus ever cut a board too short in his father's carpenter shop? Would he par every hole in golf, never land in the rough, never choose the wrong club? Would he never call the twins by the wrong names confusing Sandy for Susan and Susan for Sandy? Would he never misspell a word? Would he never say "Good morning" when it was afternoon? Would he never press down too hard and break the pencil point?

To err is human. He was human. Like us in every way, including errors,
SIN EXCEPTED.

DIRECTIONS (The following is reprinted from the column in the Photo-Reporter newspaper. The column, now discontinued, was written by various members of our Psychology Department, Ted Jansma, Ph.D., chairman)

- Q. We adopted our daughter six years ago. She is now fifteen. Lately we have been getting into huge fights about rules. She says she doesn't have to obey us because we aren't her real parents. She also has attempted to make contact with her biological family. We are hurt and don't know what to do anymore.
- A. There appear to be two major issues raised in your letter: 1) the conflict about family rules, and 2) your daughter's desire to make contact with her natural parents.

During teen-age years many adopted children desire contact with their natural parents. This desire to learn about our parents and grandparents is normal. It happens in most of us, whether or not we are adopted. This desire for information by your daughter should not be considered a lack of affection for you or your husband. Nor does it indicate a lack of respect for the parenting you have provided.

One of the most loving things you could do now is to allow her to talk explicitly about this desire to learn more about her other relatives, and help her discover a way of finding out more about them. By doing this you will be strengthening your relationship with her.

With respect to family rules, your daughter is at an age where it is important that she feel that you are beginning to view her as an adult. If she feels that you still view her as a child, she is likely to rebel as her way of saying "I am an adult; quit treating me like a child!" Your natural response to her rebellion will probably be to enforce the family rules even more strictly and in response she rebels even more.

The first step in breaking this cycle is to recognize what is happening and decide to pull out of the fight. It may be helpful to have a family discussion in which you encourage your daughter to share her feelings and desires for more autonomy, and you share your struggles as a concerned parent to give guidance without being dictatorial.

It may be important to ask some questions about your family rules such as 1) Are they all necessary? Would it be useful, in helping my daughter develop her own adult identity, to allow her more freedom in some of these areas? 2) Were some of these rules appropriate at an earlier age but need to be revised now? 3) What are my real motivations for these rules? (It's easy to deceive ourselves here.) Is my real motivation for these rules that I look good to my neighbors, friends and relatives? If the answer is "yes" (and most of us must answer "yes" if we're really honest), then we need to ask a further question-- "Which is more important, to look good to my peers, or to provide the freedom for my daughter to gradually take more responsibility for her behavior, learning from her mistakes while she's at home, so that she's well-prepared for independent adult living?" Such freedom obviously needs to be given in stages, after a child has developed the ability to make appropriate decisions in that area. A helpful book for further reading in this regard is Raising A Responsible Child by Dan Dinkmeyer and Gary McKay.

Henry Virkler

GET ANGRY AT YOUR ILLNESS

There is an ideal in the minds of many Christians that when they are afflicted with illness they should aspire to a certain level of blissful acceptance of their condition. Perhaps the picture includes the notion of being able to smile in the midst of intense pain, to be pleasantly cheerful at all times whether afflicted with depression, with nausea or a terminal illness. In the corner of many Christians' minds is the idea that, "If I were a really good Christian nothing would ever bother me." True saintliness for them seems to correspond not only with being anesthetized to pain but actually celebrating it.

This common position held by Christians is not always a conscious one, but generally can be found lurking in the background of their minds. Even when unable to live up to it themselves many feel they are inferior Christians who ought to be liking the bad things that are happening to them. This attitude reflects distortions of Biblical texts. Rather than observing, as is so easy to do, that Biblical characters themselves are not this way they find texts like, "I have learned in whatever state I am, therein to be content." This equates, they assert, with being unbothered, never being angry, never complaining, never hating the illness that is afflicting them.

One sure way of knowing that Paul did not mean this is to look at Paul himself. We can tell by what he says that he did not mean "being content" to mean liking every condition that happens. For example, in II Cor. 1:8 he speaks of his affliction: "We were so utterly, unbearably crushed that we despaired of life itself." Given that expression of pain it is clear that being content in whatever state he is in is not the same as being cheerful or ecstatic.

The distortion of truth contained in this Christian ideal of happiness and agony is unfortunate because it also conflicts with a variety of health issues. To mention one, it has recently been discovered that women dying of cancer live longer if they are outwardly angry and anxious about their illness than if they are seemingly content and happy. This study at Johns Hopkins University showed that long-term survival was greatest among those who were less well-adjusted to their illness and who had significantly more negative attitudes than others. They were unhappy and they showed it. They were communicative about their distress and had measurable elevations of anxiety. Short-term survivors had a particular lack of hostile symptoms and generally higher levels of positive moods states such as joy, contentment and affection. These people were found to be less able to express feelings of distress such as anger and hostility.

Long-suffering is not acceptance of evil, as Lewis B. Smedes in his book, Love Within Limits, says:

So important is this difference between accepting what we suffer and having the power to suffer long that to miss it is to confuse some of the deepest issues of life. To accept something is to affirm it. To suffer something is to bear with it even while we reject it. It is self-deception to accept what is intrinsically unacceptable. Long-suffering is the work of love giving us the power to suffer, but not to accept what is unacceptable.

It is possible for us to feel a certain amount of uneasiness, fear, or pity when entering new relationships with persons who are mentally impaired. Or avoid completely because we doubt we will be able to communicate, or understand.

An account of a "critical incident" (verbatim) by Clinical Pastoral Education student, Doug Einfeld, (Spring '79) relates a personal discovery. The incident took place at a MacDonald's. A group of residents, all mentally retarded, some able to speak, some not, were out to eat. The names have been changed to protect identity.

R.U.

"RETARDED IN SOME WAYS OUTSTANDING IN OTHERS"

Verbatim

Most of what took place was nonverbal. I will simply summarize parts of my experience that particularly hooked me.

After I had ordered my food I sat down next to Dick. No sooner had I sat down but Dick began helping me to take off my coat. As soon as my coat was off he lifted it up and draped it over the back of my chair for me. I promptly thanked him for his help.

When we were finished eating, Ray (who was sitting behind me and facing the opposite direction--we were back to back) tapped me on the shoulder and pointed to my coat, making the noise he does when he communicates. He was reminding me to put my coat on because we were about to leave. I told him I would be putting it on shortly.

When we got up to leave I began putting my coat on. I had one sleeve on and was in the process of putting the other sleeve on when Tim (who was sitting across the table from me) quickly got up, rushed over to me, and helped me finish putting my coat on. I thanked him.

When we were outside and getting back in the van Ray had the front door of the van open for me. I thanked him for his helpfulness.

Evaluation

I was rather stunned by all these expressions of help, of love, of concern for me happening in such quick succession. My initial reaction was, "I don't need your help. I can take care of myself." But I immediately caught myself and realized they were expressing care for me. I felt cared for, accepted, and loved by them. I realized they were trying to express this to me by the things which they did. It felt good to be cared for and accepted. I was able to receive their care.

Theological Reflection

How ironic that I, the "caring chaplain," whose responsibility it is to care for my patients--mentally retarded patients, nonetheless, who need "special" care and certainly more care than I who am not mentally retarded need--was the one who was cared for by those we tend to think of as only needing care. The mentally retarded person is just as much an image bearer of God as I am. He is just as much an instrument of Christ's love as I, the chaplain, am.

D.E.

"God, Thank You For Door Knobs"

My six year old son teaches me something new about life every day. Today the lesson was about prayer and the importance of giving thanks for the "little" things. I have been struck by that thought as each evening my son prays "God, thank you for door knobs" (this is obviously a partial list).

Door knobs are everywhere in some shape or form--car doors, office doors, cupboard doors, closet doors, house doors, etc., etc. How very important they really are! We use them to get into and out of places. We put locks in them for security. We use them to close a door for privacy. We also let people (and pets) into a place.

As I thought about the beautiful simplicity of this prayer, I decided to make my own list of "little" things that I could thank God for. You may want to do the same. Here goes: "Thank you, God, for can openers, light switches, combs, buttons, zippers, erasers, caps for tooth paste tubes, paper clips and staples, fingernail clippers, shoelaces and eyelets for them, pens and pencils, belly laughs, envelopes, scissors, rubber bands, tape, winks, coat hangers, calendars, funny cartoons, aspirin, smiles, numbers and letters, screwdrivers, coffee stirrers, kisses, padlocks, bug spray, belts and belt loops, nails, hugs, bookmarks, postage stamps, tooth picks, hinges, understanding looks, thumb tacks, fish hooks, and valentine cards."

Jim Vander May

Here's a provocative paragraph applicable to Christian living:

"If a man in trying to be altruistic were so far to forget himself as to injure his health, or to become so weak as to have no healthy children; if he were to be careless of his property, to let his mind go untrained, or to narrow his own life too much, why then his own objects would be defeated, he would be unable to help anybody, he might do harm, and he could be no genuine altruist. Therefore, altruism must not oppose egoism too much, else altruism will defeat itself."

Josiah Royce - Religious Aspects of Philosophy, p. 70.

Quotations Worth Reflecting On

"How is Moshe Yaakov doing?" The Disciple didn't know. "What!" shouted the Rabbi, "You don't know? You pray under the same roof with him, you study the same texts, you serve the same God, you sing the same songs, and you dare to tell me that you don't know whether Moshe Yaakov is in good health, whether he needs help, advice or comforting?"

Elie Wiesel

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"...personal communion is what the image of God is about. Biblical revelation tells us to stop thinking of ourselves as isolated islands of rational God-likeness and think of ourselves instead as coming into real humanity when we live in genuine personal fellowship with others. A single person is the image of God; but he is God's image only when he personally relates in love to others."

Lewis B. Smedes - Sex for Christians

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Tolstoy: "Only he who knows his own weakness can be just to the weakness of others."

Longfellow: "If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility."

Wm. Blake: "Dear Mother, dear Mother, the church is cold. But the ale-house is healthy and pleasant and warm."

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Dear God, I pray for all aspects of our Hospital, but more particularly today that we may be able to help the patients in their distress. There are so many hurts, wounds, heartaches, as well as stresses in so many lives. My special intercessions are for those who have been seriously hurt by catastrophes in their lives which have shaken loose the foundations of their personal integrity. I also intercede for those with the problem of obsessively doing what they in their hearts do not want to do. Help us to discover the dynamics and uproot the psychological backgrounds of some sinful actions.

The complex web of interrelated factors is most baffling. Deliver us from the evil of oversimplifying complex problems with unrealistic answers. Also keep us from using the veneers of scholarship to avoid the profound simplicity of the Gospel for discovering a basic purpose and meaning in all of life.

In Jesus' Name, Amen.

Daily Prayers of Dr. Hiemstra

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Middle Time

Between the exhilaration of beginning and the satisfaction of concluding is the middle time of enduring, changing, trying, despairing, continuing, becoming.

Jesus Christ was the man of God's middle time.

Between creation and...Accomplishment.

Through Him God said of creation, "Without mistake."

And of Accomplishment, "Without doubt."

And we in our middle time of wondering, waiting, hurrying, hesitating regretting, revising; we who have begun many things--and seen but few completed; we who are becoming more--and less; through the evidence of God's Middle Time have a stabilizing hint--that we are not mistakes, that we are irreplaceable, that our being is of interest and our doing is of purpose. That our being and our doing are surrounded by Amen.

Jesus Christ is the completer of unfinished people with unfinished work in unfinished time.

May he keep us from sinking, ceasing, wasting, solidifying--that we may be for Him, experimenters, enablers, encouragers and associates in Accomplishment.

- by Lona Fowler

"MOST LIMITED-MOST FREE"

by Ken Nydam

Chaplain Intern - Clinical Pastoral Education

My daughter Kelly and I were paddling across the cove toward the swimming hole in our canoe. Kelly kept a wary eye ahead, aimed at the swimming hole, as two pickup trucks pulled into the turn-around. People of all sizes sprinted out of them and catapulted into the pond. It seemed that Kelly didn't like the idea of the swimming hole being crowded, but on this hot afternoon, it was surely to be expected that many of the local folk would retreat here to get relief from the oppressive heat.

Kelly, who is three, waded up and down the beach, occasionally risking deeper water and then being delighted with herself that she had. I settled into a lounge chair with my feet in the water. Another truck and a car pulled up. The mufflers silenced; three doors slammed, and then loud, excited, yet somewhat strange human shouts came bellowing out and were followed by three young men tearing into the water with more strange sounds and explosive splashing. "They are retarded," I thought, and sure enough, there followed three female attendants pushing a fourth man in a wheelchair. He was dressed in a bathing suit and had an enormous yoke of life jackets around his upper body. They wheeled him into the water and slid him off the chair. There he floated, head up, spurting out exclamations of delight and shock as the cool water absorbed the heat of his body. He wasn't retarded. He was a quadriplegic. One of the attendants threw a ball out to the three men. A game of tag began. As I watched I felt myself being caught up in their enthusiasm.

When one of them was hit with the ball to be "it," he would suddenly sink from sight, and then in a second burst upward like a Polaris missile, bellowing out his exaltation at being chosen to be "it." After this short celebration he would pick up the ball and try to hit another person. I was feeling a captivating delight in their uninhibited expressions of enjoyment. They were living the experience to its fullest and seemed totally free of any constrictions. It was ecstatic fun and I felt myself playing along through my feelings. Then one of them missed and the ball came skipping up to my feet and stopped, rolling around like a spinning globe in the water.

Time seemed to stop. Suddenly I was confronted with a crisis. Should I quickly kick the ball back toward them where it could be retrieved without looking into their eyes, or their having to acknowledge my presence? But as I considered that option tremendous guilt arose in my gut. "I'm a chaplain at a mental hospital, I'm aware, I'm unbiased, I've got the skills to reach out and touch those poor unfortunates. I'm expected to do that! I should feel right at home with retarded people and I can treat them as equals." That was what the voice of self-image was shouting at me. The other part of me was afraid and wanted not to be noticed, was angry at all that obligation stuff coming out of my gut. But obligation had its way and I picked up the ball, walked toward one of the men and with a benevolent smile threw the ball at him. It hit him, and I pronounced him "it"! Without a flinch he immediately accepted the status with splashing excitement and I was instantly accepted as one of the players. A good feeling came over me as I dodged his attempt to get me back and when I emerged from under the water I felt fully baptized into the game.

CHILDREN INSPIRE ADULTS

Recently I was pleasantly surprised to receive a letter from a young girl who had been a resident in our Children's Unit two years ago. She was 11 years old in 1973 and her name was Lee Anna. I share with you some abstracts from her letter to indicate the relevance and accuracy of the title in this essay for me.

"Dear Dr. Rev. Hiemstra: I don't think you would have forgotten me, but with all the kids there and all the wards I know it is hard to remember me. My name is Shirley _____. You let me sing in the morning service and the only song I knew was 'Do Lord'. Well that was the beginning for me. Now I sing in a church choir and I am in a youth singing group. It is really good. I am going to see if we could sing there at the Hospital.

If we are ever in town it would be nice to see you. Do you remember that piece of ornamental hand-carved wood you gave me when you came back from your trip to Romania? I call it the symbol of love, because on that day I learned what love really was. I have it on the wall with an engraving under it. It says, 'A symbol of love which brought me to God, given by a dear friend at Pine Rest Christian Hospital, Grand Rapids, Michigan'.

Do you remember the time you gave your son Marc (aide in C.U.) the ring that belonged to your father. It was a beautiful morning; you had me sing. And during the sermon you gave not only a ring, but you also gave him a part of you!

My name was Lee Anna _____. But I am now a new self - I changed my name when I went out for adoption. I didn't want anyone to see my old self. I was baptized four months ago and I rededicated my life to God.

Love with prayer, Shirley Faye"

Children inspire by their honesty, openness, creativity and spontaneity - all of which are immersed in love. When they are shown some love they usually return it in stronger measure. We adults have only to open our eyes to see it, our ears to hear it, and our hearts to receive it. Doing this we will lose much of our self-centered preoccupation which shuts out so many of God's gifts - including the love and inspiration of children.

Children were special people to our Lord. The blessed Savior showed a loving concern for them and spoke severe words of warning to unloving and personally ambitious adults when he said,

A Biblical commentary on physical illness related to unconfessed sin is seen clearly in Psalms 32 and 38. The refreshment of forgiveness is an even more prominent feature:

Psalm 32 from The Jerusalem Bible
"Candid Admission of Sin" by David

Happy the man whose fault is forgiven,
whose sin is blotted out;
happy the man whom Yahweh
accuses of no guilt,
whose spirit is incapable of deceit!

All the time I kept silent, my bones
were wasting away
with groans, day in, day out;
day and night your hand
lay heavy on me;
my heart grew parched as stubble
in summer drought.

At last I admitted to you I had sinned;
no longer concealing my guilt,
I said, "I will go to Yahweh
and confess my fault."
And you, you have forgiven the
wrong I did,
have pardoned my sin....

Psalm 38

Yahweh, do not punish me in your rage,
or reprove me in the heat of anger.
Your arrows have pierced deep,
your hand has pressed down on me;
no soundness in my flesh, now you
are angry,
no health in my bones, because of
my sin.

My guilt is overwhelming me,
it is too heavy a burden;
my wounds stink and are festering,
the result of my folly;
bowed down, bent double, overcome,
I go mourning all the day....

My heart is throbbing, my strength
deserting me,
the light of my eyes has left me....

Yes, I admit my guilt,
I am sorry for having sinned....

Yahweh, do not desert me,
do not stand aside, my God!
Come quickly to my help,
Lord, my Saviour!

* * * * *

Confession, and the forgiveness it brings, brings healing to the spirit and the body. Good Friday we experience again that Jesus is our scapegoat. He carried the sins of all of us to the cross. Easter we see the victory. We won! The negative, fearful voices telling us to hide must be ignored. "Come to me all who are burdened and troubled. I'll give you peace." - Jesus

THE BLOCK FACTORY

by Henry Velzen, M.S.W.

Back around the turn of the century in the small town of Bubble Creek, Nagihcim, there was a group of Craftsmen who were very concerned about a select number of people, specifically other craftsmen who were not able to meet a standard of production because they did not possess a perfect block.

Now the significance of a perfect block to a Craftsman lay in the fact that this was the standard and measurement necessary in order to be productive in their craft. They could not practice their craft as others if there were imperfections in the block, since this served as a measurement for all aspects of their work. The standards, too, varied, but were judged on the squareness of the block, its texture (whether smooth or rough), as well as the nature of the grain. The smoother or squarer, the better. It was essential that all the edges be exact, and that the corners were indeed true. The slightest imperfection distorted everything.

There were many kinds of problems with these blocks that became manifested as years went by. Some of the blocks had minor imperfections in the grain; others had severe goudges in the sides or the edges. Some of them were so battered up that only a specially trained Craftsman could determine whether in fact it was a block or just some blob of material. There were still others that appeared true, but unfortunately they were hollow or empty. These would give a good appearance, but would not stand up to daily use in the Craftsman's work. Some blocks were so severely split that they could not be repaired.

Now the Craftsmen, being members of a large union whose president was known as the Master Craftsman, wanted to do something about these damaged and non-functioning blocks. It appeared their leader, the Master Craftsman, had established some precedents for block caring and repairing. He also laid down some rules, or rather set some examples, and said that future Craftsmen should dedicate themselves to helping all persons with imperfect blocks, particularly those of the union. There developed a basic philosophy that all Craftsmen were to be given the same service, regardless of their status in life or the condition of their blocks. This became known as "Craftsmen mending".

As suggested, the Craftsmen wanted to practice "Craftsmen mending". This was essential, since nowhere in Nagihcim was there any mending being done except in places unacceptable to the Craftsmen. They therefore sat down and decided to build a block factory which would be used only for repairing blocks. It was felt this factory could be used for Craftsmen mending exclusively. There was a recognition of the separating of the imperfect blocks of the Craftsmen versus the non-Craftsmen; however, it was felt that this was the mandate specifically given by the "Master Craftsman". While the factory was not designed to serve the Craftsmen exclusively, there nonetheless was the attitude that the blocks of Craftsmen should have preference.

7. Hickory, dickory, dock.
 The mouse ran up the clock.
 The clock struck one.
 The mouse ran down.
 Hickory, dickory, dock.

Now it is obvious that this one is about sex. So we won't discuss it at length. But I will give you a hint of what it is about. In this case the mouse can be either the husband or the wife. Whomever it is, is approaching the other for sexual relationship. The overture that has been made has been rejected so that the husband or wife is hurt and withdraws from the other one. There is a high probability that this hurt person who has run away because of injured feelings will have a difficult time making the approach again. When sex is used to control, or when one is unaware of the sensitive feelings of the other, hurt can quickly damage one of the essential intimate experiences between husband and wife.

"But because of the temptation to immorality, each man should have his own wife and each woman her own husband. The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does. Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer; but then come together again, lest Satan tempt you through lack of self-control." I Cor. 7:2-5

8. Humpty Dumpty sat on the wall.
 Humpty Dumpty had a great fall.
 All the King's horses and all the King's men
 couldn't put Humpty Dumpty back together again.

Life includes death. Eventually it will happen. All our human efforts to deny it, avoid it, look away from it, or to restore those who going through it, eventually fail. We cannot change its inevitability. Some of the hardships of life are made worse when we live as if death will not happen and then suddenly it does. False hope, unreal expectations, superficial notions of reality, are shattered by the very realness of death. When we begin married life with a romantic and fanciful dream that somehow we will live together forever, we can be catastrophically struck down when someone we have so deeply loved and so much attached our happiness to is taken away.

So we live aware of our temporalness. Living more full, not less. Finding joy in today, not waiting for tomorrow. For tomorrow may not come. Forgiving and getting on with life, enjoying God's gift of life and His creation deeply and fully because we are aware that life is fleeting. So we remember the words of Scripture,

"So teach us to number our days that we may get a heart of wisdom."
 Psalm 90:12

"Remember also your Creator in the days of your youth, before the evil days come, and the years draw nigh, when you will say, 'I have no pleasure in them.'" Ecclesiastes 12:1

The Ethics of Self-Insurance*

Self-insurance means that there is a direct relationship between the health of the Pine Rest community and the cost of our health insurance. I believe there is something good in this. We more directly bear each other's burdens now. Injury or illness in the "Pine Rest family" becomes a shared concern. Most of us find it far easier to pay more when we know it's for a brother or sister employee.

The other side of the coin is a greater awareness of the responsibility each of us has for our own health. Carelessness about health is not something that happens in a vacuum. It costs everybody something; emotionally and more clearly now, financially.

Hundreds of thousands of dollars are spent by Pine Rest each year on medical insurance which is exclusively devoted to problems and illnesses. Perhaps it is smart and appropriate to devote substantial energy and funds to policies, benefits, programs, development of attitudes, that maintain health or prevent illness, instead of just taking care of us when sick.

Astute as we are psychologically, what are we applying to the operations of this corporation that distinguishes us from an unenlightened company--in health producing or sickness prevention among employees? —

The therapy we use on behalf of others usually raises to consciousness the fact that stressful environments contribute to emotional and physical breakdowns. We counsel, teach and guide our patients and clients on the importance of support groups and getting help during crises and tensions that can dispirit and weaken people. How many of all these insights are we applying to ourselves?

Perhaps 10% of our annual budget for sickness, i.e. medical insurance, could be devoted to health. Or perhaps the \$47,000 not spent in 1978, because of good over-all health, could be spent for projects known to be conducive to greater health.

Self-insurance is a good thing. It puts responsibility back where we can see it. Self-insurance itself makes me feel better.

J.K.

*As I understand it, Pine Rest pays Total Group Services \$35,000 annually to administer our sickness insurance but that we are, in fact, self-insured. In 1978 we underspent by \$47,000 the amount budgeted for medical care of hospital employees.

HAGAR the HORRIBLE



Book Review

Psychology As Religion, by Paul C. Vitz

Subtitle: "The Cult of Self-Worship"

Published by Eerdmans; 150 pages, \$3.95

This is an important book for all of us in the psychological arena. Vitz claims that much of what is going on in psychology is unchristian. He calls it "selfism"; it's like a religion. In this religion the goal of life is self; self-development, self-expression; self-actualization, self-fulfillment. This is in sharp conflict with Christian teaching in which the self is always a means to an end, not an end in itself. That is, the Christian takes care of self in order to be a better servant of Christ. The secular psychology doesn't go beyond the self. The self is worshipped.

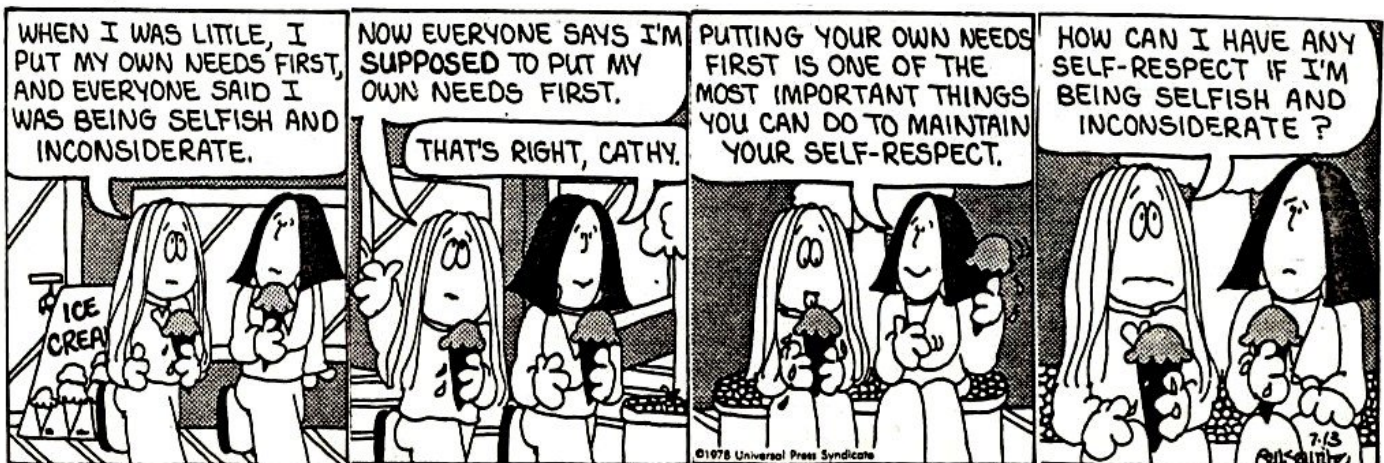
Vitz says:

The relentless and single-minded search for and glorification of the self is at direct cross-purposes with the Christian injunction to lose the self. Certainly Jesus Christ neither lived nor advocated a life that would qualify by today's standards as "self-actualized." For the Christian the self is the problem, not the potential paradise. Understanding this problem involves an awareness of sin, especially of the sin of pride; correcting this condition requires the practise of such un-self-actualized states as contrition and penitence, humility, obedience, and trust in God.

This book includes positive recommendations for dealing with this pervasive problem in the psychological world.

Cathy

J.K.



SELF-INSURANCE

Editor's Note: The last Chaplains' Newsletter celebrated the move from insurance under Blue Cross/Blue Shield to self-insurance whereby we at Pine Rest fund our own medical-dental costs. Dick Chapin of our Personnel Office responded to our article with the following letter:

Reference: Your article in Chaplains' Newsletter

I read your article on the "Ethics of Self-Insurance" with great interest, respect and admiration. I found myself getting psyched up, motivated and pleased to think that I had been a part of that whole transition. It started with severing the umbilical cord from BC/BS of Michigan, to which Pine Rest had been attached since the late 40's, to adopting the philosophy and concept of standing on your own two feet, and living by the experience of our own people.

When I first started working on this project in January of 1977, there were four other hospitals in the greater Grand Rapids area that were interested in this idea, and we worked together in the design and the development of this concept. But, when it came right down to doing something about it, Pine Rest was the only organization to actually follow through and adopt it. Now, some two years later, after we had served as the "guinea pig" and proved the concept was sound, not only are those four hospitals in various stages of installing a self-insured program, but I know of at least one other hospital in this area considering this same thing. I have received inquiries throughout the state asking how we like it, and how it works.

So, I thank you for your article. It was well written, made several excellent points, and stimulated some other interesting concepts. By the way, I thought you would be interested in knowing the actual total savings to Pine Rest was well in excess of \$95,000 for that first year. Add \$50,000 to the \$47,000 you mentioned as the actual increase in premiums that we would have paid to BC/BS had we stayed with them for that year. Thanks again, - Dick Chapin.

* * * * *

I am proud of Pine Rest's pioneering move to Self-Insurance. Four other "extra-curricular" events thrilled me in 1979:

1. Pine Rest Foundation's presentation of Joni Eareckson's (and Cathy Barrow's singing) at packed Calvin Field House.
2. Fr. Francis McNutt's talk about prayer and healing,--people moved to pray.
3. Good Friday services--we're all there together--blind, retarded, depressed, doctors, janitors, nurses, children, social workers, carpenters.
4. "The Singing Men" performing outside during lunch hour--thrilling!

JK

Another experience in vulnerability involved some articles I wrote concerning my disgust with sitting in small rooms breathing other people's cigarette smoke. In opposing such a common occurrence involving so many people with whom I work, I felt quite vulnerable. Snide remarks and cutting jokes have come my way since that time. Some people have become offended to the point that our relationship has changed. On the other hand, there are those who are now supporting my attitudes with efforts of their own. It wasn't an easy or comfortable stand to take, yet I believe I have grown by taking issue with something I consider to be unfair and insensitive.

The call for Christians to be willing to become vulnerable is perfectly illustrated in the life of Jesus. He was the one who gave up the rank and glory that were His in order to become a person who experienced hardships. He confronted society in a way that resulted in pain for Him. He exhibited the ultimate vulnerability by accepting a common, criminal death on a cross.

In becoming a person like us and humbling Himself, Jesus showed us what it means to walk with others where they are. When we reach out to others, when we dare to struggle and hurt with them--even though we might be embarrassed or rebuffed or considered weak--then spiritual, physical, and emotional healing can happen. Salvation came because Jesus was able to hurt. Healing is like salvation. Since God works through human relationships to bring about healing, we must be willing to get hurt for others.

The finest speech ever made about vulnerability can be found in the words of Jesus: Blessed are the poor in spirit. Blessed are the lowly. Blessed are they that mourn. Blessed are they that hunger and thirst for what is right. Blessed are the pure in heart. Blessed are the peacemakers. Blessed are they who are persecuted in the cause of right.

These are the essential qualities of being vulnerable. We as Christians have a distinct contribution to make to the world as we dare to assume these qualities and become vulnerable.

J.K.

RETIREMENT ANNOUNCED

Chaplain William L. Hiemstra; Bill; "Reverend Doctor"; Wm. L. Hiemstra, Th.M., Ph.D.; Rev. Hiemstra - will retire on March 30, 1980. He has been chaplain at Pine Rest for twenty-three years.

He won't read this, we hope, because we will remove this page from the two Newsletters we give him.

Will you sort out your memories of Bill and send him a letter, mailed to me, recalling an anecdote, humorous or serious, which stands out as a memory of Bill's work? Or at least some note of appreciation or best wishes. We want to put together a scrapbook of such letters as a gift for him.

Please don't leave it up to others. Do it by February 1!

* * * * *

WINTER WORKSHOP FOR PASTORS

Come and spend a week with us!

February 5-8, 1980

Major Topics:

- "The Minister's Management of Grief, Loss, and Separation"
- "The Minister's Family"
 - Talking with adolescents
 - Setting limits on yourself
 - Hazards of the ministry
 - Family living
- "The Minister and Emotional Health"
 - Your own
 - Preaching and Mental Health

In addition to didactic input there will be ample discussion time and daily scheduled group time for talking about professional or personal concerns.

Registration deadline is January 15, 1980. Please write or call the Chaplains' Secretary, (616)455-5000, ext. 207 for further details and registration.

GREETINGS AND HAPPY NEW YEAR!

This issue of the Chaplains' Newsletter is being mailed to regular subscribers and many others--mostly minsiters. If you have not received this little publication before and would like to, send us your name and address. Send to:

The Chaplains' Newsletter
Pine Rest Christian Hospital
6850 S. Division Ave.
Grand Rapids, MI 49508

Please put me on the mailing list:

NAME _____

ADDRESS: Street _____

City _____

State/Province _____ Zip _____

You may receive other items from us if your name enters our mailing list, but you might like our other stuff too.

Oh yes, it's free!

Jim Kok

P.S. To keep getting it after you change residence you must send us your old and new address. If you don't, it won't get to you--third class mail, you know.